M. G. Brumbaugh

G. N. Falkenstein

D. L. Miller

I. N. H. Beahm

S. N. McCann

Program Committee

Church of the Brethren

Two Centuries of the Church of the Brethren

Or the Beginnings of the Brotherhood

Bicentennial Addresses at the Annual Conference, Held at Des Moines, Iowa, June 3-11, 1908

Published by Authority of Conference

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Preface

Four queries were sent to the Annual Conference of 1907 asking that the two hundredth anniversary of the fuller organization of the Church of the Brethren might be suitably commemorated at the Conference of 1908. The queries were placed in the hands of a committee, and their report, which follows, was adopted by the Conference and a Program Committee appointed.

(1) We recommend the appointment of a Program Committee for the Bicentennial commemoration to be observed at the Annual Conference of 1908, composed of five members judiciously distributed in the Brotherhood, whose duties and privileges shall be as follows:

(a) To choose subjects covering the various phases of our church life and growth up to the present time.

(b) To provide competent speakers in full sympathy with the principles of the church.

(c) To publish the program not later than January 1, 1908.

(d) To have for use of these exercises such time preceding the business session as may be necessary; the usual missionary, Sunday-school, and educational discourses may constitute an appropriate part of said Bicentennial program.

(2) In preparing the program the committee is

(a) To keep first and foremost in view the praise and glory of our Father for what he has done through the church (Deut. 32: 7-14).

(b) To maintain faithfully the principles and practice of the church for which she has hitherto stood.

(c) To stimulate to greater zeal in the various religious activities of the church and hasten the fulfillment of the Master's great command

(3) The Brethren Publishing House shall provide for the publication of these addresses in convenient book form.

Committee on Bicentennial Program: D. L. Miller, G. N. Falkenstein, I. N. H. Beahm, M. G. Brumbaugh, S. N. McCann.

The Program Committee met at Elizabethtown, Pennsylvania, October 6, 1907, and arranged the following program for the Bicentennial Meeting of the Brethren Church to be held in connection with the Annual Meeting at Des Moines, Iowa, June 3-11, 1908, being the two hundredth anniversary of the birth of the Schwarzenau congregation, and the more complete organization of the Brethren Church:

WEDNESDAY, JUNE 3, 7 P. M.

Moderator, Andrew Hutchison, Kansas.
Devotional Exercises, David E. Price, Illinois.
Topic—Church Polity, ...I. D. Parker, Indiana.

THURSDAY, JUNE 4, 7 P. M.

Moderator, John Herr, Pennsylvania.
Devotional Exercises, Joseph Amick, Illinois.
Topic—The Work of Women in the Church,
T. S. Moherman, Ohio.
Adaline Hohf Beery, Pennsylvania.

FRIDAY, JUNE 5, 7 P. M.

Moderator, J. H. Longanecker, Pennsylvania.
Devotional Exercises, S. M. Goughnour, Iowa.
Topic—Our Pioneer Preachers, ...J. H. Moore, Illinois.

SATURDAY, JUNE 6, 10 A. M.

Moderator, P. S. Miller, Virginia.
Devotional Exercises, Jesse Stutsman, Ohio.
Topic—The Voice of God Through the Church:
(1) What the Church Has Heard from God,
L. W. Teeter, Indiana.
(2) What the Church Has Done with the Message,
J. W. Lear, Illinois.

SATURDAY, JUNE 6, 2 P. M.

Moderator, John Zuck, Iowa.
Devotional Exercises, W. S. Reichard, Maryland.
Topic—The Philanthropies of the Church:
(1) The Church's Care for the Aged and Orphans,
Frank Fisher, Indiana.
(2) The Gish Fund and the Care of Superannuated Ministers and Missionaries.—J. E. Miller, Illinois.

SATURDAY, JUNE 6, 7 P. M.

Moderator, Peter Keltner, Illinois.
Devotional Exercises, Edmund Forney, California.
Topic—The Educational Work of the Church:
(1) Early Educational Activities.—S. Z. Sharp, Colorado.
(2) Present Educational Activities.—W. B. Yount, Virginia.

SUNDAY, JUNE 7, 10 A. M.

Moderator, D. L. Miller, Illinois.
Devotional Exercises, S. R. Zug, Pennsylvania.
Topic—The Church in the Fatherland:
(1) The Conditions in Germany about 1708,
M. G. Brumbaugh, Pennsylvania.
(2) The Birth of the Schwarzenau Congregation and its Activities.—T. T. Myers, Pennsylvania.

SUNDAY, JUNE 7, 2 P. M.

Moderator, J. S. Mohler, Kansas.
Devotional Exercises, A. B. Barnhart, Maryland.
Topic—The Church in Colonial America:
(1) The Mother Church at Germantown and her Children,
G. N. Falkenstein, Pennsylvania.
(2) The Church Before the Revolution,
J. W. Wayland, Virginia.

SUNDAY, JUNE 7, 7 P. M.

Moderator, L. T. Holsinger, Indiana.
Devotional Exercises, S. S. Ulrey, Indiana.
Topic—The Church in the United States:
(1) The Growth to the Mississippi.—J. G. Royer, Illinois.
(2) The Growth to the Pacific.—Edward Frantz, Kansas.

MONDAY, JUNE 8, 10 A. M.

Moderator, D. L. Mohler, Missouri.
Devotional Exercises, I. J. Rosenberger, Ohio.
Topic—The Sunday-school Work of the Church:
(1) The Importance of the Sunday-school Work,
I. B. Trout, Illinois.
(2) The Growth of the Sunday-school Movement,
Elizabeth Myer, Pennsylvania.

MONDAY, JUNE 8, 2 P. M.

Moderator, S. F. Sanger, Indiana.
Devotional Exercises, Uriah Bixler, Maryland.

Topic—The Missionary Work of the Church:
(1) The Development of Missions in the Church,
Galen B. Royer, Illinois.
(2) The Influence of Missions on the Church,
William M. Howe, Pennsylvania.

MONDAY, JUNE 8, 7 P. M.

Moderator, W. R. Deeter, Indiana.
Devotional Exercises, J. T. Myers, Pennsylvania.
Topic—The Publications of the Church:
History of Growth and Development,
H. B. Brumbaugh, Pennsylvania.

TUESDAY, JUNE 9, 7 P. M.

Moderator, W. R. Deeter, Indiana.
Devotional Exercises, J. Calvin Bright, Ohio.
Topic—What the Church Stands For—Her Doctrines,
H. C. Early, Virginia.

WEDNESDAY, JUNE 11, 7 P. M.

Moderator, David Shorb, North Dakota.
Devotional Exercises, Uriah Shick, Nebraska.
Topic—The Church and the Great Moral Issues of Civilization—
Liberty, Temperance, Divorce, Peace, etc.,
Daniel Hays, Virginia.

THURSDAY, JUNE 11, 7 P. M.

Moderator, the Presiding Officer of Annual Meeting.
Devotional Exercises, Isaac Frantz, Ohio.
Topic—The Higher Spiritual Life of the Church,
A. C. Wieand, Illinois.

SUGGESTIONS.

1. That in preparing the program for the Sunday school to be held in the tabernacle, on Sunday morning, those in charge keep in mind the central thought of the entire service,—God's goodness to us.

2. That on the fourth Lord's Day after Whitsunday a memorial, thanksgiving and consecration service be held in every congregation in the Brotherhood. It would be well to precede this service by a week of special fasting and prayer.

Under the favor of Divine Providence, the program was fully carried out and with four exceptions the speakers all took their part in the work. Brother H. C. Early, having

been elected moderator of the Conference, was unable to take his place and brother D. D. Culler of Illinois kindly read his address. Brother P. B. Fitzwater of Indiana rendered the same service in behalf of Bro. J. W. Wayland of Virginia who was detained at home, and Sister Adaline Hohf Beery was taken ill after reaching Des Moines and was not well enough to give her address. Brother Walter B. Yount of Virginia, owing to pressing duties at home, did not find time to prepare an address and Brother J. S. Flory of the same State took his place on the program.

The meetings at which the addresses were given were largely attended and it was the general consensus of opinion that the Conference of 1908 with its bicentennial program was one of the most interesting and at the same time deeply spiritual Annual Meetings held within the memory of those present. God was with his people and richly blessed them.

In compliance with decision of Conference the addresses have been collected and are now presented to the Brotherhood in this permanent form. The addresses are not given in the order in which they were delivered. It was thought best to place them in order historically as nearly as possible. The book will prove an important addition to our church literature and its historical value will be appreciated by all who are interested in securing accurate knowledge as to the records of the past. The book is sent out with the hope that it will, under God's blessing, be helpful to the cause we love.

D. L. Miller.

Introduction

The formal organization of the Schwarzenau congregation in Germany in 1708, marked the beginning of the Church of the Brethren as a complete, independent religious body. The dispersion of this pious band of faithful leaders to America and to Holland, in 1719, and the final immigration of the Holland exiles to America in 1729, mark the general outlines of a movement, born in the very center of religious persecution and Christian sacrifice, and that, in America, has spread from ocean to ocean until it is no loud boast to exclaim, "Behold what God hath wrought."

To some who love the church and have a reverent regard for its splendid record of devotion to "pure religion and undefiled," the thought of a proper observance of the bicentennial took the form of a memorial to Annual Meeting of 1906. For some reason that body did not approve the plan. A year later, at Los Angeles, the meeting did approve the plan and named a committee of five brethren to formulate a program for the proper observance of the important anniversary. The committee met and arranged the program carried out at Des Moines, Iowa, in connection with the Annual Conference of the church for 1908. The hope of the committee was that the anniversary services would in a definite way quicken in the membership a deeper love for the church, and at the same time call the attention of the country at large to the pious purposes and the primitive Christianity so modestly but earnestly lived by the communicants of the Brotherhood. We believe these ends

have been accomplished to the welfare of the church and the glory of God.

The addresses on this occasion, at the suggestion of Elder D. L. Miller, are to appear herewith in the form of a memorial volume. This is an excellent thing to do. Brother Miller, whose splendid devotion to all that is best in the welfare of the church, has felt with others how important it is to keep careful records of all important movements of the church. Who knows what the Brotherhood of a century hence will miss should this anniversary go unrecorded? When one undertakes to reach back a century or two for records and for accurate data, the worth of such a volume as this is at once apparent.

It is to be regretted that Alexander Mack had no loving disciple John to write the story of the years preceding the memorable meeting in 1708. There are gaps in the detail of that early record that we shall increasingly regret. It is, however, a matter of profound gratitude that the general movement is known, and that records of undoubted authenticity prove the general movements of the early church in Europe. The manuscript diary of the second Alexander Mack, now in my library, tells the story with becoming modesty, but with an accuracy that all contemporary records amply confirm. Thus the statements made in this volume relative to the mother congregation and its branches may be regarded as accurate history.

The beginnings of the church in America are better known than are the beginnings of almost any other religious body of Colonial America. From the outset, the church was in the forefront of all religious progress. Its members, more than any others, taught religion to the German pioneers of Colonial America. Under such leaders as the two Macks, Becker, Sauer, the Prices, Beissel, Miller, Hildebrand, Martin, Stoll, Letterman, the two Urners and others, the church enjoyed the unique distinction of contributing

more leadership to religious progress than any other equal group before the Revolutionary War. The essential doctrines of their faith were dear to them. They not only lived a fitting testimony to the faith they expressed but they put forth unequaled enterprise in spreading their doctrines to the remotest pioneer's cabin home. Wherever the German language was used, from Rhode Island to Georgia, they were known and respected. One can pray no larger blessing on the church for the next century than the same spirit of religious prudence, zeal and enterprise that animated the Colonial congregations.

This early church was emphatically a teaching body. It stood for the spread of the pure Gospel of Jesus Christ to all people. The best tradition of the church will find reincarnation in the Brotherhood of today when we comprehend clearly the duty of going into all the world and preaching the Gospel as did our forefathers in the faith. Whence arises the imperative need of larger support to all forms of mission activity, to Sunday schools and prayer-meeting services, to Bible schools and to colleges. The Mother Church acted on the assumption that God had given to them a great responsibility, that of making the truth known and accepted by the whole world. To this divine function we must direct all our energies, and pledge to it our fortunes, our lives and our sacred honor.

There is occasion for supreme thankfulness that all the leaders in the early church were not only men of unusual intellectual power, but they were men of great piety. They had, as Mack insisted they should, counted the cost and chosen their membership in the church only after prayerful and patient pondering upon the teaching of the Master. To them the church was a family of kindred souls holding in sacred regard the common love they all bore for the blessed Christ. This is the glory and hope of his people. Let the membership of the future study reverently and thor-

oughly the sacred story of those whom God by his spirit led to establish here on his footstool a church which this year concludes two centuries of noble living and of worthy testimony to the power and purity of the Gospel of Jesus Christ.

M. G. BRUMBAUGH.

Philadelphia, July 10, 1908.

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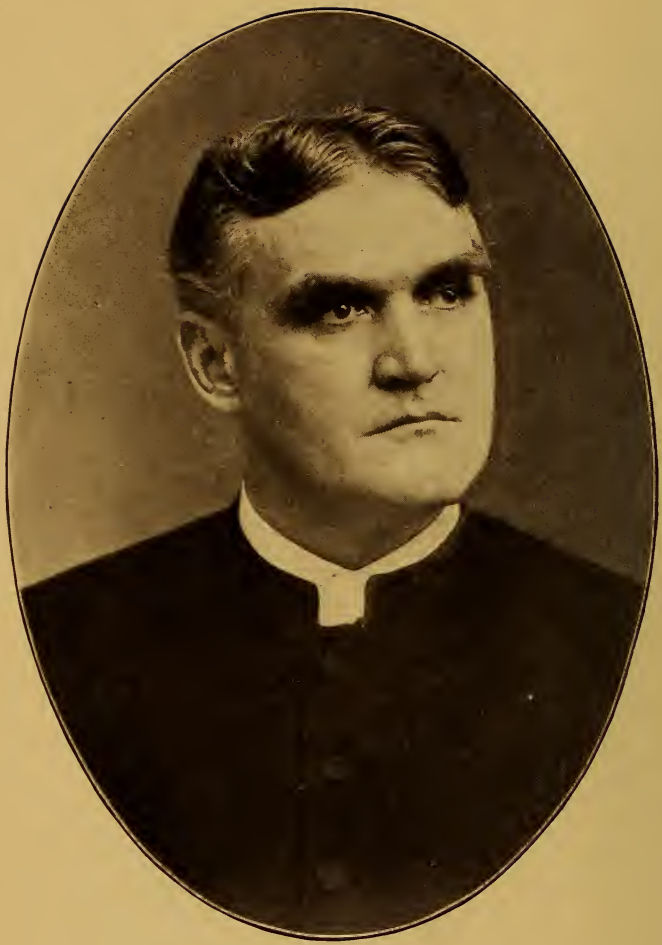
Chapter One

The Church in the Fatherland



M. G. Brumbaugh

Part One

The Conditions in Germany About 1708

By M. G. Brumbaugh

I will read as a basis of my remarks the first scripture used in the formal organization of the Church of the Brethren,—a portion of scripture that was the basis of the organization of the church, used by Alexander Mack just before the administration of the ordinance of baptism two hundred years ago, and used always in Germany when anyone was a candidate for baptism and admission into the church. You will find the words in Luke 14: 25-33.

Now there went with him great multitudes: and he turned, and said unto them, If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also he cannot be my disciple. Whosoever doth not bear his own cross, and come after me, cannot be my disciple. For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, this man began to build, and was not able to finish. Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an embassage, and asketh conditions of peace. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple.

With this text the formal birth of the Church of the Brethren occurred two centuries ago, and the particular part of the text which led to its selection were the three words

—" Count the cost." These early Brethren living in a turbulent time, and taking a step the ultimate end of which no human mind could foresee, certainly counted the cost when they broke away from the forms of religious activity then known in Germany, including Pietism, and organized a separate and independent and what is to us a most precious church.

This sentiment was so strongly impressed upon the Brethren that Alexander Mack composed the first hymn for the church based upon this text and beginning—

" Count the cost, says Jesus."

This hymn was sung for many years at every baptismal scene connected with the Church of the Brethren as one of the precious heritages which the church unfortunately has not prized, as for example, the Lutherans prize their great founder's hymn—

"A mighty fortress is our God."

We have met on this solemn anniversary to commemorate an important event in a far-away land two hundred years ago. For it was in the " Fatherland " at the inconspicuous village of Schwarzenau in Hesse-Cassel that the formal organization of the church so dear to us was perfected by pious souls whose religious lineage twines tenderly through the ages and attaches to the cross of Jesus Christ. This event—the establishment of a religious body whose only creed is the Holy Bible, and whose only guide is the Holy Spirit, and whose only head is the Christ of God—is unique in the history of the world. It is significant that while persecution fast quenched the holy zeal of our ancestors in the Valley of the Rhine, their descendants, fleeing first to Holland, the refuge of the English Puritans, came finally to the land we love—to the Atlantic slope in Pennsylvania and thence has swept over this country and is now rekindling in the home land and in the far Orient and

the islands that God has lifted from the mighty deep, until it is fair to assume that, wisely guided, this faith shall cover at last all countries as the waters cover the mighty deep.

What virility is in this movement that it should grow through the centuries and hold in its grasp the abiding love and loyalty of an increasing army of followers? There can be but one answer—its strength lies in its loyalty and its reliance upon Almighty God. Under what conditions did it have its beginning as an organized movement? What was the atmosphere its founders breathed? Upon what social and religious basis did Alexander Mack and his associates confidently build?

To answer these inquiries let us review the conditions that prevailed in Germany at the time the waters were stirred, and the Spirit of God acknowledged in the river Eder as, in former days, in the river Jordan, that this act was approved by our common Creator and Father.

From the days of the Lutheran Reformation Germany became the center of religious agitation. After a thousand years of unchecked control the Catholic Church found in the spirit of Protestantism a worthy rival. This influence may be traced to the eleventh century and to the bold, defiant, scholastic leader, Peter Abelard of Paris, pupil of the celebrated William of Champeaux. It was Abelard's defense of human reason as opposed to church dogma that led to the development of Scholasticism and to the creation of European Universities. From this sprang the Reformation under Martin Luther and the scholarly isolation of Erasmus.

These men agreed in one essential principle—*religion must be an appeal to the individual human reason.* In due course of time this principle led to a general upheaval of religious organizations. The supremacy of the Catholic Church in Germany was gone: and, as the monks declared, "Luther had hatched the egg that Erasmus had laid."

When Germany found itself disenthralled, all sorts of religious organizations began to appear. From the unyielding creed of Catholicism to the utter abrogation of all creed and all organization, the whole gamut of doctrines ran its unchecked way. Each faction became intolerant of all others and persecution, plunder and war followed in swift succession to compel all dissenters to the acceptance of now this, and now another form of worship. The outcome of all this was the fateful thirty years' war (1618-1648) which involved all continental Europe.

The Valley of the Rhine became the theater of war, and the pious Germans suffered the horrors of continual persecution, rapine and murder. The treaty of Westphalia (1648) sometimes called the treaty of Münster, ended the bloody struggle and leagued the Catholic, Lutheran, and Reformed Churches into a new persecuting force. Other wars, notably the wars of Frederick, lasting from 1620 to 1688, followed by the French wars, made the Rhine country from 1618 to 1748, a continuous field of carnage. This experience of generations made these Germans a *war-weary* and a *war-hating* people.

The three state churches denied to all others the right to exist in the German Empire. Whoever found his religious convictions running counter to these; whose faith was of a different sort; who interpreted his Bible in another sense; who worshiped God in his own way; found life a burden and a cross. Church and state vied in their zeal to persecute dissenters. The harmless Mennonites, the God-fearing Schwenkfelders, the Pietists, and the Mystics were alike reviled, persecuted, and regarded as fit subjects for insane asylums or prisons. What happened to these in the closing years of the seventeenth century became also the fate of the Taufers in the opening third of the eighteenth century.

These people are the most ardent product of the

reformation. They did not stop on middle ground with Luther, Calvin, and Zwingli. They carried the spirit of protestation to the acceptance of the maxim: *"No exercise of force in religion."* This was fundamental in the belief and practice of the Taufers or German Baptist Church. From this they were led logically to define conclusions at variance with the state churches,—conclusions for which they suffered all forms of irreligious persecution, but which they heroically wrought into a new and unique body of truth. Let us see what this principle of non-coercion gave the church.

(1) To compel anyone to join or to leave the church of Christ is an exercise of force. Children are compelled, with no show of reason or desire on their part, to join the church. Hence infant baptism is at variance with their faith. *The church is at the outset logically arrayed against infant baptism.*

(2) To compel by law an individual to take an oath is not only contrary to the teaching of Jesus, but it is a violation of the sacred rights of a people whose religious tenets decry all force. *Hence the church is at the outset logically opposed to taking the oath.*

(3) War is a violent interference with the rights of others. It imposes unwilling burdens upon people. It is, therefore, wrong, and *the church at the outset is logically opposed to war.*

(4) The injunction of Christ is one thing, the power of prince or ecclesiastic another. The might of the state has no right to interfere with the religious belief of the individual. *Hence at the outset the church logically opposed state religions, sustained freedom of conscience, and exalted allegiance to God above allegiance to rulers.*

(5) In matters of faith each individual is free to follow his own convictions. *Hence they resented all persecution and themselves never persecuted a single soul.* Bullinger,

their great reviler, says they taught "that the government shall not and may not assume control of questions of religion or faith."

Uuon these God-fearing, conscientious people fell the full power of church and state. Their sufferings were awful. The flaming torch of persecution nightly lighted the valley of the Rhine for a hundred miles. The agonized prayers of burning saints were heard on every side. Sturdy, devout, God-strengthened men and women these, who heroically suffered and died for the religion they loved. There were no cowards in the procession that marched through howling mobs to the stake.

But the principle of non-coercion like all other fundamental principles of the church came not alone from a reaction against a state-enforced religion. It was also due to the pious purpose of the great souls that founded the church. Driven from all participation in the established churches of Germany they turned to the Book of God as their sole and sufficient guide. In this message from Heaven they found the same principle. The religion of Jesus is an appeal to the Will. It is a call for voluntary service. There can be no force, no coercion, no compulsion in the Master's message.

The Church of the Brethren, although persecuted, its members chained in galleys, cast into prison, suspended by thumbs and toes, and driven into exile, suffering all the horrors of a fanatical persecution, themselves never persecuted anybody, and I plead with you this morning to remember that the church is false to its history and false to its spirit when at any time it becomes an instrument of oppression or of persecution to any human soul. We can persuade, entreat and petition, but we cannot persecute, and sad will be the day when we have so far lost all vital spirit of Christian toleration as to make the church an instrument

of persecution to any human soul. Let us not forget that the church was born to suffer persecution but not to inflict it.

No doubt some of those who entered into the sacred compact of 1708 had heard William Penn when in 1672 and again in 1678 he preached his way up the Rhine to Switzerland, and into the hearts of the pious and persecuted men and women who afterwards flocked in such large numbers to the colony of Pennsylvania to enjoy here what they could not enjoy there; namely, freedom to worship God without the dictation of state or of state religion.

Sabatier, the great Protestant authority of the college of the Sorbonne, has vividly defined the fundamental distinction between Romanism and Protestantism by saying that the fundamental conception of Romanism is that to be right with one's Saviour one must be right with one's church, whereas in Protestantism to be right with one's church one must be right with his Saviour; in other words, Romanism puts the church between the individual and his Saviour while Protestantism put one's Saviour between the individual and his church, and we must never forget that when the church interferes with the individual's direct communion and freedom of approach in his own way to his Saviour the church has become by that act an instrument of persecution and not as Mack and his followers understood it—a place of companionship for those who have found their way to the Saviour and are living in the light as he is in the light. It is, therefore, the business of the church to make easy the approach of each individual member to the Saviour of all mankind, and not to put such restrictions and limitations upon the individual as to deny him the right to free and full communion with the Divine.

The little gathering at Schwarzenau, living perhaps in huts on the hillside, spent years in discussing the right thing to do. In this discussion they were not guided only

by a careful study of the Bible, but also by the great history of the church written by Gottfried Arnold, and by the wise counsels of such men as Hochmann and Jeremias Felbinger, so that when they were ready to take the initial step for the formal organization of the church they were profoundly schooled not only in the Book of Truth, but in the history of the church and in the doctrines of protest that had sprung up under the guidance of Spener, Francke, Arnold, Hochmann and kindred spirits.

They formulated a plan which divorced them from all other Pietistic friends and determined upon an organized church. It was the fear that an organized church would lead them back to the very oppressions from which they had fled that caused many to hesitate and not a few to refuse to enter into the movement, but those who counted the cost determined that they should know only the Bible as their guide, and turning to this, they evolved doctrines now so well known and so well cherished by the Brotherhood. They had discarded all tradition, and determined like Paul to know but one thing, Jesus Christ and him crucified, and to follow but one guide; namely, the Book of Truth, which they accept without question as an adequate and sufficient basis for their religious communion.

They were not Pietists. They left the Pietistic movement just as the Pietists before them had withdrawn from the state religions that were federated by the Treaty of Münster. Mack and his followers could not endorse the excesses of the radical Anabaptists, and were especially horrified at the sickening excesses and the riotous conduct of those in the neighborhood of Münster.

They are, therefore, a church founded upon no tradition, and caring not at all so much for the apostolic succession in the priesthood as they did care for the apostolic succession in doctrine. They did not worry about being able to trace their priestly lineage back to the twelve, but

they did devoutly resolve and gloriously succeed in establishing in our modern civilization the religion which the leader of the twelve gave to the world.

The church is thus a church of protest, and such a church is always a minority church. It does not appeal to the multitudes who do not think so much as it does appeal to the few chosen souls whose consciences are in their acts and who think before they do. If ever a church in its individual membership should be absolutely equipped in a knowledge of the truth it is a church of protest, such as the Church of the Brethren. For that reason the fathers of the church were all trained and well educated men—able to give answer for the faith that was within them, and the church today is weak or strong just in proportion as its individual members are trained and skillful defenders of a faith once delivered to these saintly spirits.

A church of protest cannot long exist nor can it successfully grow without resting upon thoroughly educational training. Hence the need of schools and the broadening activities in foreign and home missionary work; in the Sunday-school and Bible study, and all other activities that build the individual and the church strong on the religious side.

Finally, I beg to remind you that, small in numbers though it was, this little church, before it was a score of years old, made its impression strong and permanent upon the life and thought of Colonial America. In proportion to their number I challenge any historian to name a group of people who exercised a wider or a better influence upon the development of American religious thought. When one remembers the 500,000 volumes that came from the press of the church before the Revolutionary War one is free to challenge the world to name any press that could be thought of in comparison with this splendid and far-reaching influence. There is no second, and the only one that ap-

proaches it is the offshoot of itself—the press of that branch of the church at Ephrata in Pennsylvania which broke away from the mother counsels just twenty years after the church was organized.

Alexander Mack was a great scholar, and his profound knowledge of the Bible and the knowledge his Brethren shared with him are of such commanding influence that they joined with others in producing the memorable Bible with far-reaching commentary data known as the Berleberg Bible published from 1726 to 1742; and his youngest son, Alexander Mack, Bishop of the mother church at Germantown, wrote more important religious guidance than any other leader of American colonial thought.

We began an educated and powerful church. Let us try with all our energies to restore the church to its early and its splendid history. We shall thus best serve our day —best serve our church—best serve the great head of the church, the Son of God.

T. T. Myers

Part Two

The Birth of the Schwarzenau Church and its Activities

By T. T. Myers

The law of cause and effect is operative in spiritual matters as well as in temporal things. The Pietistic movement of the 17th and 18th centuries was an effect of an antecedent cause. This effect, in turn, became a cause of other effects.

The Reformation, though a movement in the right direction, did not yield the results desired even by the reformers themselves. The doctrine of justification by faith alone was directed more to the pacification of the conscience than toward the sanctification of life. This opened the door to great moral irregularities. Not only did the enemies of the Reformation declare that the Evangelicals were no better than the Romanists in practical life, but Luther himself affirmed that many of those who had professed the full Gospel were morally worse than those in papal darkness. He says "the devil is found among the people to such an extent that under the clear light of the Gospel they are more covetous, treacherous, prejudicial, unmerciful, undisciplined, imprudent, and vexatious, than under the papacy." This moral degeneration was not a necessary result of the Reformation but it was a natural result.

The masses set free from Romanism, not knowing what was expected of them, were thrown into confusion. They were neither moved by the convictions of positive duty nor controlled in their lives by the high Christian principle

of love. The necessary reconstruction which followed was unfortunately one of doctrinal divorced from practical emphasis. Against all these influences there was no adequate provision. Many of the clergy, who were the religious directors, were ignorant and only in part emancipated from the Romish ideals. Religious instruction was neglected. Catechization was adapted to fill the memory, but not to enrich the understanding or move the heart. The Eucharist was supposed to be mechanically effective and preparation for it was not earnest. Baptism became almost wholly a formal service. Penitence was imposed very much in the spirit of Romanism.

The reaction which followed assumed four phases. First, mystical: This was confusing, wild, and without good poise. Second, practical: which clearly discerned the evils and strove by practical measures to correct them and to introduce the Christian ideal. Third, theological: which endeavored to improve the religious life in the formulation of doctrine. Fourth, ecclesiastical: led by those who accepted the general doctrines of the church and who sought to bring about personal piety in the church. These phases of reaction along with a similar movement in England and Holland show that the time was ripe for a change.

Probably the real originator of the Pietistic movement was Arndt who in the early part of the 17th century published in four volumes, *True Christianity*. This work produced a powerful impression. The movement thus started was organized and largely developed by Philip Jacob Spener. He was highly educated and a strong preacher, and filled influential pulpits in large German cities. Wherever he went he organized classes for Bible study and societies for the promotion of piety. His influence spread rapidly through Germany and in many places such classes and societies were formed. In 1675, Spener published a book in which he gives six objects of the movement: (1) The pro-

motion of Bible study in classes. (2) Participation of the laity in Christian work. (3) The importance of practical good works. (4) Substitution of missions for polemics. (5) Reform of theological study in accord with these principles. (6) Requirement of practical piety as well as learning for the clergy. Among the ablest and most influential successors of Spener we may name August Herman Francke, Gottfried Arnold, Jeremiah Felbinger, and Ernst Christoph Hochmann. These carried on to successful issues the work so well begun.

Among the direct beneficial results of the Pietistic movement it is fair to name: (1) The founding of the University of Halle in 1694, and the founding of the Orphanage by Francke. (2) The reorganizing of modern missions. Lütken, who was educated at Halle, was appointed court preacher of Denmark. He prevailed on the king to send a preacher to the heathen in India. Accordingly, Ziegenbalg was sent in 1706 at the king's expense. (3) The founding of the Brethren (German Baptist) church at Schwarzenau in 1708.

At this time the greatest extremes of beliefs and practices were to be found on the continent. From the strictest and most formal ecclesiasticism to the loosest and wildest mysticism, the whole gamut of doctrine ran its way. There was general confusion and bewilderment. Those who held certain kinds of religious views became intolerant toward those who differed from them. The state church in various parts of Germany was now Catholic, now Protestant. When the Catholics were in power they persecuted the Protestants. When the Protestants were in power they persecuted the Catholics. As the Protestants divided up into sects they persecuted each other. Cruel persecution for religious belief and practice was a daily occurrence. The government was changing, unstable, and often insincere. It was neither able nor inclined to give protection. It may be said in brief, that for a hundred years, from the beginning

of the Thirty Years' War (1618), the Rhine countries were scenes of almost constant carnage. Wherever a tolerant ruler could be found there the persecuted would flee for refuge. Such a ruler was found in the friendly count who ruled over Wittgenstein in Hesse-Cassel at the close of the 17th and the opening of the 18th centuries. Into that country, though naturally poor and uninviting, many who were honest and earnest in religion fled for protection. Notably among those who found their way there were Ernst Christoph Hochmann and Alexander Mack.

Both Hochmann and Mack were Pietists. Hochmann probably remained one, Mack did not. They were close friends. They had much in common. They studied, prayed, worshiped, preached and traveled together. There came a time when Mack came to the conviciton that it is necessary to practice the teachings of Christ and the Apostles, and consequently it is necessary to form an organization. He could not see how Matthew 18: 15-17 can be carried out without the existence of an organized body—the church. Hochmann could not agree with Mack. Here then, painful indeed to both, they had to part company. It is altogether probable that they never came fully together again.

Associated with Mack at Schwarzenau in the province of Wittgenstein was an earnest little body of seekers after truth. They mutually agreed to lay aside all human creeds, confessions of faith and catechisms, and to give themselves individually by prayer and the help of the Holy Spirit to the search of Truth in God's Book, and having found it, to follow it wherever it might lead them. As a result of this devotional study, they were led to adopt the New Testament as their rule of faith and practice and to declare in favor of a literal observance of all commandments of our dear Saviour. Surely, they came to a wise conclusion. They found a safe rock on which to build.

Having settled upon their canon of faith and practice,

they became convinced that baptism was essential to the Christian life, and that a threefold immersion into the Name of the Father, and of the Son, and of the Holy Ghost alone satisfied the words of our Lord's commission. So one day (we know neither the month nor the day of the month, but only the year, 1708) a little company, eight souls, walked forth from their homes and place of worship in or near Schwarzenau to the beautiful little river Eder which flows through a beautiful valley of green. On the bank of the river they read a passage of Scripture and sang and prayed. Then one of the eight, which one we do not know, led Alexander Mack into the water and baptized him into the Name of the Father, and of the Son, and of the Holy Ghost. Mack then baptized the other seven. This was probably the first instance of trine immersion in all that country. These eight then formed themselves into a new congregation with Alexander Mack as its first minister.

The names of the first members were Alexander and Margaretha Mack formerly from Schreisheim, George Grebi and Luke Vetter formerly from Hesse-Cassel, Andrew Bony formerly from Basle, Switzerland, John and Joanna Kipping formerly from Bareit in Wurtemburg, and Joanna Noetinger. These were associated in Christ for worship, work and discipline. As an infant congregation they grew in love, knowledge and experience. Their peace, however, was soon disturbed. Persecution was directed against them. Some had to go elsewhere for safety. This, along with zeal for the cause, resulted in the Gospel being planted and churches being formed in other places. The year 1715 found a church of considerable size gathered at Marienborn. Persecution of the church at this place gave rise to the founding of the church at Crefeld. Another church was founded at Epstein. Besides it seems clear that a number of members found residence in other parts of Germany and Switzerland and probably also in other places on the continent.

The hardships in the fatherland, occasioned by the severe persecutions, made these earnest followers of our Lord anxious to find a place where they might with freedom and in peace worship God according to his Word. They learned of the large liberty and gracious spirit that characterized the new lands of William Penn in America. In 1719, Peter Becker with about twenty others set sail for the new world. They landed in Philadelphia and settled at Germantown. The Schwarzenau congregation was so severely persecuted that in 1720, with Alexander Mack as leader, it almost wholly fled to Westervain in West Friesland. From here these also sailed in 1729, fifty-nine families or one hundred and twenty-six souls, and landed in Philadelphia on September 15 of the same year. They settled at Germantown with the Brethren who had preceded them and whom they dearly loved. These successive emigrations across the sea left the churches in Europe very weak. Crefeld continued for some years as the place where the Brethren, who were left, collected. It was the Mecca for the persecuted. It was not long, however, until all the Brethren were removed from European to American soil. Persecution drove the faith as held by the Brethren entirely from Germany, Holland and Switzerland. These countries were the losers while America, with its large welcome, was the gainer.

Among the most prominent men in the church in Europe were Alexander Mack, the elder at Schwarzenau and in West Friesland; John Nass, elder in charge at Marienborn; Christian Libe and Alexander DuBoy, elders in charge at Epstein. These congregations withdrew to Crefeld where John Nass and Christian Libe were elders. Peter Becker, who organized the first emigration to America in 1719, also was a minister in the church at Crefeld. Others who became ministers in the early years of the church in Europe were John Henry Kalkleser, John Henry

Traut, Heinrich Holzapple, and Stephen Koch. Having given briefly the founding and history of the church in Europe, let us see more definitely what kind of a church it was that was founded.

1. *It was a praying church.* Living in the midst of religious error and being all the while exposed to hard criticism and persecution, at the same time desiring, yea, being determined by divine help to live pleasing to God, they prayed earnestly for his guiding and protecting care. In prayer they studied, in prayer they worshipped and worked. They believed and claimed the promise, "where two or three are gathered together in my name, there am I in the midst of them." Also, "and all things whatever ye ask in prayer, believing, ye shall receive." When the people of God are in dark days and in hard trials then are they most earnest and persistent in prayer. The church needs always to pray for the guidance and comfort of the Holy Spirit. We always have occasion to be thankful for divine blessings and to ask for divine help.

2. *It was a spirit-filled church.* The first disciples of our Lord were commanded to tarry at Jerusalem for the promise of the Father—the Holy Spirit. They tarried in prayer and in holy meditation and in God's good time received the blessing. They were wondrously filled with the Spirit. The light of the truth came upon them and Peter was made strong and courageous to preach that masterful sermon that bore such a large fruitage of souls. In some such way these earnest souls at Schwarzenau waited in prayer and study for the spirit to come to them in power and direct them. Such a visitation, indeed, came to them. They got the light of truth and were made strong to carry out their holy resolutions. Neither Christians nor churches can be strong without the indwelling and the infilling of the Holy Spirit. Without him there can be no happy Christian life and no efficient Christian work.

3. *It was a Bible-studying church.* The theological discussions of the day were confusing and blinding. Many knew what was said of the Bible. Few knew what the Bible said. Those earnest souls at Schwarzenau were tired of the weighty discussions on vague and non-essential questions. They wanted the essential things. They laid aside dogmas and creeds and catechisms and discussions and with open Bibles they sought with open hearts and with unprejudiced minds "what says the Scripture." Surely to such earnest seekers the way of truth is made clear. Especially so, since they were exceedingly willing to walk in the way as it was made manifest. We may be sure that they needed no fairs and festivals and sensational preaching to attract them and hold them together and keep them interested. Their attraction was the Word. They were most interested in divine things. Such things should always be the superior attraction of the church. A church devoted to Bible study is usually a church consistent in the Christian life and diligent in Christian work.

4. *It was a Gospel-obeying church.* They committed themselves in the beginning to the principle of obeying literally the commandments of the New Testament and to observe all its teachings. In common with the Pietists they held that there must be "no exercise of force in religion." Consequently, though they were persecuted by many of those who differed from them, they did not in turn persecute. They further deduced from this principle that to compel anyone to join the church is to exercise force. Children who are baptized in infancy are compelled to join the church. This is inconsistent. So the church in the outset was opposed to infant baptism—all the more so because there is no command in the New Testament to support it. To compel an individual by law to take an oath is contrary to the teaching of Scripture. This is using force in religion. So the church was opposed to the oath—all the more

so because Jesus plainly says to his people, "swear not at all." To go to law is to use force. So it is wrong for brother to go to law with brother—all the more so because of the teaching of Paul, "It it indeed a defect in you, that ye have law-suits one with another." To compel anyone to go to war is using force. The church in the very beginning was opposed to war. All the more so because they recognized themselves as followers of the Prince of Peace and of him who said, "my kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." The State cannot have authority over one's Christian conscience. To undertake to exercise such authority is to use force in religion. Consequently, the church opposed the union of church and state. She had to raise her voice against a state church and this at a time when the announcement of such a view was exceedingly unpopular and likely to invite trouble.

The Schwarzenau Brethren discovered by a careful study of the Scriptures that faith and repentance are inseparably connected with baptism, and that baptism is by immersion into the name of the Father, and into the name of the Son, and into the name of the Holy Ghost. They were all the more satisfied with their conviction on baptism, as to its purpose and mode, when they found that the history of the early church was in agreement with their belief and practice. The New Testament further taught them that they should observe the example and teaching of Christ as recorded in John 13. It was clear to them that Jesus instituted the service of feet-washing in the assembled church at the same time and in connection with the supper and the communion of the bread and wine. They failed to see why one should be continued in observance and either one of the others or both eliminated from the practice of

the church. In consistency with the doctrinal canon with which they started they were compelled to accept and practice all the ordinances of God's house as they found them in Scripture. They could well reason out that if the blessed promises of John 14 should be theirs for comfort and encouragement the doctrines and ordinances of John 13 should be theirs also for belief and practice. Consequently, the little Schwarzenau church in their devotion to the Master were willing and courageous to be found in the evening of the day in the assembly of the church, washing one another's feet and thus observing an ordinance long, long neglected if ever practiced in that section of the world.

They also found that Christ ate a supper with his disciples after he had washed their feet. They were glad in following the example of the Master after they had obeyed him in love, to sit down as brethren and sisters in the Lord to eat the Lord's supper together. Their circumstances and experiences had made them feel like one family. And now thus to eat together the supper of the Lord made them strong in hope and joyful in spirit. At the close of the supper they partook of the bread and wine in commemoration of the broken body and shed blood of the Lord. Before leaving the worshipful service and great blessing they one time more in pledge of love and faith saluted one another with a holy kiss and so fulfilled the teaching of the Apostle when he says, "Greet ye one another with a holy kiss." They believed and practiced in harmony with James 5: 13-18. In worship they appeared as instructed by Paul in the eleventh chapter of First Corinthians. In short, they pledged themselves to one another and to God, by his help, that they would be what he wants them to be, that they would do what he wants them to do, and that they would go where he wants them to go. This, brethren, has been our wish and effort if we have been true, as their successors, to the trust they left us.

They were a plain people. The spirit in which they were

born and the purpose for which they came into being demanded an earnest, plain, simple life. The clothing of the soul in the beautiful vestments of righteousness was of untold more value and concern to them than the clothing of the body. Even an inclination on their part to go with the changing fashions of the world would have been grossly inconsistent with the principle on which they started out and would have been most disastrous in its effects on their mission and work. It is just as impossible today to live after the dictates of worldly pride and fashion and at the same time live a life consecrated to God.

5. *The Schwarzenau church was an intelligent body of Christians.* They were born neither in blindness nor in ignorance. Their zeal had the balance of knowledge. They were well informed not only in Scripture but also in theology and history. Their desire for learning was increased by their desire to be in the right way for God. Amidst the errors and religious speculations of the day they had to have an intelligent understanding of the erroneous doctrines that were broadcast as well as ability to formulate correct doctrines. Alexander Mack gives evidence of more than ordinary ability in his writings. He was a good preacher and a great organizer. John Naas was a man of marked ability. This might be said also of others. They were asked some very difficult and perplexing questions. Look at a question or two, from Mack's book, and see how wisely and ably they were answered.

Question.—Do you not, by elevating baptism as a command to which obedience is indispensably essential, establish a new species of popery in which men expect salvation through works?

Answer.—We have already plainly declared that we do not expect to merit salvation by works, but alone through faith in Christ, which faith must have works of obedience in order that it may be a saving faith. And when there is no such faith which worketh obedience (not because of the edict of the pope, but because of the command of Christ, the crucified) there is no salvation to be hoped for from any act that is performed without faith.

Question.—Are all those whom you have baptized actually born again?

Answer.—That, indeed, would be a grand baptism if all those whom we baptize in water would become new creatures. Such results, however, did not obtain from the labors of Christ or his apostles, that all whom they baptized walked in the truth. But when there is true faith and the Word be accepted in faith a genuine regeneration will follow with the washing of water by the Word, as expressed in Eph. 5: 26.

These and other answers of theirs sound as if they came from scholastics of an earlier period seasoned with God's love.

6. *They were a persecuted church.* Those earnest souls knew what it was to suffer for their religion. Some of them, notably Mack, had been blessed with considerable wealth. Persecution made them all comparatively poor. They had to flee hither and thither and in their flight they necessarily had to leave and sacrifice much of their property. Naas, because he refused to enlist in the army, was cruelly tortured. His tormentors hung him up with a heavy cord by his left thumb and right big toe. In this manner they intended to leave him suspended until he should yield. Not yielding they cut him down and dragged him into the presence of the king. His strong athletic form made him desirable for military service. The king looked at him and said: "Tell me why you refused to enlist." "Because," he answered, "I have long ago enlisted in the noblest and best army; I cannot become a traitor to my king." "And who is your captain?" asked the king. "My captain," answered he, "is the great Prince Immanuel, our Lord Jesus Christ. I have espoused his cause and cannot and will not forsake him." "Neither will I then ask you to do so," answered the noble ruler, handing him a gold coin for his fidelity. The king then released him. Christian Libe, because he would not renounce his faith, was sent to the galleys where he had to work the galling oars by the side of criminals for two years. Brethren, those were trying times. We should be thankful that we need not live in them. And let

us also be thankful that those whose lot it was to live in them were faithful to the last to the great King.

7. *The Schwarzenau church was a missionary church.* Its members were dedicated, not to worldly pursuits, but to the cause of God. When they moved, they moved not to make money, but to extend the kingdom. By their holy zeal the cause spread to Marienborn, Crefeld, Epstein, into Switzerland, into Holland, and across the waters into the new world. We are safe to say that the original eight in twenty years, from 1708 to 1728, grew to one thousand. Had this same ratio of increase continued to the present we would today number many, many times more than we do. Our splendid missionary spirit at this time is the legitimate revival of the noble spirit which the church had in its early years. Removed as we are two hundred years from the earnest, brave, little Schwarzenau church, she still has relations with us. She is ready to instruct and inspire us. While I would not ask that we pattern after her in everything, for no organization of human beings is perfect, we do well to take her example in very many things. We do well if we duplicate her love, her faith, her devotion to the holy Scriptures, and her loyalty to Christ.

August 16, 1895, is a day of sweet memory to me. On that day our dear Bro. H. B. Brumbaugh and I strolled through the little village of Schwarzenau and up and down the beautiful little Eder. It seemed to us we found the place where the noble eight were baptized. Yielding to the inspiration of the moment, we took off our shoes and waded into the water. I said to myself: "Here in 1708 the light of God shone afresh upon the children of men." It has been shining, blessedly shining, on us ever since. May it shine on and on and on until it shall fill the world!

Chapter Two

The Church in Colonial America

G. N. Falkenstein

Part One

The Mother Church at Germantown and Her Children. The Settlement of Germantown

By G. N. Falkenstein

When the English Quakers settled Philadelphia in 1682, William Penn, the Proprietor of the Province of Pennsylvania, had already personally invited the Mennonites in the valley of the Rhine in Germany, and in Holland, to settle in the Land of Promise, that was to be a haven of rest for the oppressed and persecuted. Being of kindred spirit, they were likewise longing for liberty of conscience, and religious freedom, and were ready to accept the promise of better things in a new world. The first settlers came the following year, and forming a distinct community six miles to the northwestward, it was called German Town, to distinguish from the English settlement down on the Delaware.

On the 10th of March, 1682, William Penn conveyed to Jacob Telner, Jan Streypers, and Dirck Sipman, each five thousand acres of land.*

On the 11th of June, 1683, Penn conveyed to Govert Remke, Lenart Arets, Jacob Isaacs Van Bebber, all of Crefeld, one thousand acres each, and they, together with Telner, Streypers, Sipman, constituted the original Crefeld purchasers.

The first company of settlers, consisting of thirteen men with their families, thirty-three persons in all, and all related, were also from Crefeld, and vicinity. After a pleasant voyage,

*I am indebted to Hon. S. W. Pennypacker, History of Germantown, for names of purchasers and dates of purchase.

these pioneers reached Philadelphia on the 6th of October, 1683.

GERMANTOWN OPENS THE EPOCH OF GERMAN IMMIGRATION.

Thus begins the settlement of Germantown, small and poor, and some, we are told, making a pun on the word Germantown, called it Arman town; but "the settlement of Germantown, in 1683, was the initial step in the great movement of people from the regions bordering on the historic and beautiful Rhine, extending from its source in the mountains of Switzerland to its mouth in the lowlands of Holland, which has done so much to give Pennsylvania her rapid growth as a colony, her almost unexampled prosperity, and her foremost rank in the development of the institutions of the country." It is an exceedingly interesting fact in relation to our own history, as we shall see a little later, that the first impulse, followed by the first wave of emigration, came from Crefeld. Francis Daniel Pastorius representing both the Crefeld purchasers and the Frankfort Land Company preceded these settlers by several weeks, and became the most prominent character in the early settlement of Germantown.

THE CONDITIONS IN THE GERMAN FATHERLAND.

Let us take a brief view of the German Fatherland, and its religious conditions, and we shall better understand the reason for the German settlement in the new world and the later wholesale transplanting of German virtue into this American soil of religious freedom.* "Let us go back to the place of so many scenes of religious devotion and conflict. For, as a religious country, Germany stands unique, and in the summing up of its religious interests and activities, is without parallel in the annals of history—the length of time of its religious history, its extreme and diversified character of doctrine, its orthodoxy and heterodoxy, its mysticism, rationalism

*German Baptist Brethren, page 12.

and materialism, its bitterness of ecclesiastical antagonism, at times, its blind following of dogma, and, at other times, its activity in a sincere and pious and intelligent devotion to Christianity. These things will always mark Germany as a vast and most fruitful field for the student of church history. In this land, the home of the Reformation, and in the midst of this history and these surroundings, was born the Brethren Church."

The bitterness of persecution and the horrors of martyrdom in the days of the Anabaptists was only equaled by the indescribable spectacle of Roman persecution in the days of Nero. The valley of the Rhine resounded with the moans of the persecuted and the tortured for a century and a half. What strange admixture of spiritual and military history!

Oh, beautiful country of the Rhine,—but what strange history has drenched thy fairness in human blood. From the days of chivalry and knighthood, and defensive castle walls, down through the centuries of conflict, martial history has marked thy beautiful regions as an incomparable field of carnage. Bowman and spearman, and armored knight, and vast marching hosts, with light and heavy dragoons, and thundering field batteries, have all passed in successive review o'er thy fair soil, to victory and defeat. Tribes and nations and empires have risen and fallen by thy decisive battles. But the thundering boom of cannon, that drowned the groans of the dying, and the shouts of victory over fallen foe, have long since died into resounding echoes of thy everlasting hills. Peaceful Rhine,—and may the glory of thy peace far exceed the fading glory of thy military conquests!

But the land of our fathers is more famous for its warring spiritual history,—its conflicts were more fierce, its antagonizing foes more bitter, its battles more decisive, its victories more signal, and its results more permanent and glorious. Upon this blood-drenched soil of conflict, the Brethren ac-

cepted the terms of unconditional surrender, the surrender of all earthly good, of friends, of home, and of native land, and banishment and exile beyond the seas.

But as the blood of martyrs has ever been the seed of the church, so they gathered the fruits of their own severe discipline and bitter experience, and the blessings of those who had marked out their path in blood, and in honorable retreat, they sadly marched away. They snatched the colors of the Prince of Peace and became standard-bearers of the Cross. With many heartaches for the homeland, they turned their faces to the West, and resolutely determined to plant the principles of the gospel of righteousness in the soil of freedom.

THE CREFELD REFUGEES DESTINED TO BECOME THE MOTHER CHURCH.

Crefeld was destined to furnish the first company of Brethren for emigration and settlement in the new world, just as it had furnished the first emigrants for the first settlement of Germantown. It is important at this point that we know something of the character of these refugees that resorted to Crefeld, and soon are to become the mother church, at Germantown. No one is better able to explain the composition and character of the Crefeld Society than Alexander Mack himself, and I quote his own language, following the baptismal scene. This is recorded to have occurred in the before-mentioned year, without reference to month or day.

After this evidence of their love to God, by obeying his command, they were powerfully strengthened and encouraged to bear testimony for the truth in their public meetings, to which the Lord added his blessing, and believers were more and more obedient, so that in the short space of seven years their society became numerous, not only at Schwarzenau, but also at divers places in the Palatinate. A society was likewise formed at Marienborn, to which the awakened from the Palatinate attached themselves, for in endeavoring to form a society for themselves, they were persecuted and banished. And even at Marienborn their external privileges were soon blasted, for as the light diffused itself the

truth spread, and their numbers increased; it excited alarm and envy; persecution arose; they were driven out as exiles, and under direction of Providence found an asylum at Crefeld, under the jurisdiction of the King of Prussia.

Within this short space of time, it pleased God to awaken many laborers among them, and send them into his vineyard, whose names and places of abode are as follows: John H. Kalkloser from Frankenthal; Christian Libe and Abraham Dubois from Epstein; John Naas and others from the North; Peter Becker from Dilsheim; John H. Traut and his brothers; Henry Holtzappel and Stephen Koch; George B. Gantz from Umstadt, and Michael Eckerlin from Strassburg; the greater number of whom resorted to Crefeld; some few, however, attached themselves to the society at Schwarzenau.

Thus was brought together at Crefeld a body of Brethren from different places. Exiled and banished from their own homes, they found a temporary refuge at Crefeld, which now became a general asylum for the oppressed and persecuted. It became the gateway, the open door of Providence to the way of escape, a kind of Red Sea deliverance. How little did they realize that the Lord was leading the way and marshalling them for mighty conquests and glorious victories beyond the sea. They had here every opportunity to learn full particulars of the now prosperous settlement of the Germans in the Quaker Province. It is now thirty-six years since the Crefeld settlers first laid the foundations of the first permanent German town on the American continent. They would, therefore, naturally turn toward Germantown, as their only way of hope, and to Germantown they came, in 1719, with Peter Becker as their leader.

THE MEMORABLE CHRISTMAS DAY IN THE HISTORY OF THE CHURCH.

Memorable, because from the organized beginnings of that day, the Church of the Brethren has grown to a present membership of one hundred thousand, and, I suppose, several hundred thousand others, who preceded us and are now sleeping with the Fathers. Memorable, because no other Christmas

Day, in these two hundred years, has been followed by such tremendous results. I have dwelt at some length upon the experience of these Brethren before coming to America, in order that we may better understand the wonderful significance of the work at Germantown. On that day, December 25, 1723, three events transpired that made the first day of the mother church so memorable. In the forenoon the church was fully organized by choosing Peter Becker as their elder; in the afternoon, six applicants were baptized in the historic Wissahickon, the " first fruits " of the church in America; and, in the evening, at the home of Brother John Gommere, on the shores of the Wissahickon, near the place of baptism, the first love feast and communion service was held. The newly baptized were: Martin Urner and his wife, Henry Landis and his wife, Frederick Lang and Jane Mayle, and they had come thirty-five miles to receive baptism at the hands of the Brethren. The seventeen persons that constituted the organization were as follows: Peter Becker, Johann Heinrich Traut, Jeremias Traut, Balser Traut, Heinrich Holzappel, Johannes Gumre, Stephan Koch, Jacob Koch, Johannes Hildebrand, Daniel Ritter, George Balser Gansz, Johannes Preisz, Johannes Kamfer, Magdalena Traut, Anna Gumre, Maria Hildebrand, and Johanna Gansz. These seventeen, together with the six just baptized, twenty-three in all, constituted the communicants at the love feast, in the evening. The place of baptism is known as the Baptismal Pool to this day, and, in addition to this, we have the reasonable assurance of the identification of the home of John Gommere. If so, then I stood within the ruined walls, where the mother church, on that memorable day, sat around the table of the Lord.

THE CHARACTER OF THE EARLY MEMBERSHIP OF THE MOTHER CHURCH.

When the mother church was formally organized, it must be remembered that the members were not raw recruits, but

seasoned veterans. They were battle-scarred spiritual heroes, disciplined in the hardest battles that Christian men are ever called upon to fight. The very highest type of Christian character alone survived the severest test of persecution through which they passed. The weak and faint-hearted had all fallen by the wayside. This is why the little German church on the slope of wooded hills on the old Indian trail was ready to do such splendid things, without parallel in the province, and thus contributed so large a part of the glorious history of two hundred years. Of the seventeen members constituting the organization on December 25, 1723, four were married women, whose husbands were among the thirteen brethren. Of these thirteen, at least seven were ministers. Of the twenty families who had come to America four years before, only about 112 had settled in the immediate vicinity of Germantown. Others settled a little more remote, and still others went into the frontier forests, and in years after, some of these scattered ones were lost to the church. Organized effort proved to be a great help to their consecrated purposes, and success immediately crowned their labors and greatly enlarged their field of opportunities. But they rose equal to the occasion to serve their day and generation, and there is, perhaps, no higher tribute that can be paid to their Christian devotion to the cause they loved, and for which they sacrificed so much, than to say, some of these early families have given four, five, and six generations of noble workers for the Lord, and their descendants are with us until this day.

THE MOTHER CHURCH, A MISSIONARY, A WORKING CHURCH.

It is manifestly impossible to crowd into the space of a few lines the activities of a church for scores of years, but it may readily be seen from the character of the membership produced by years of training in the hardest kind of discipline, as noted in the preceding pages, the mother church was an active, a working church. She had a unique position with special opportunities, and she became an extraordinary church.

She had a good force of workers, and with certain scattered Brethren among their own countrymen, she had an unlimited field among the Germans. She at once became a missionary church. Some services had been held from time to time, from the beginning, in the vicinity of Germantown, and some of the scattered members had also been visited, but now the work received a great impetus by its organized effort. Larger missionary plans were formed, and organized effort made to carry them out.

It was deemed advisable that all the scattered settlements of Brethren should be visited at once and brought under organized spiritual influences. For this purpose a missionary party was organized, with Peter Becker as the leader. It was the first of a series, but this—the most remarkable missionary tour to the frontier in all Pennsylvania colonial history—is absolutely without parallel. Leaving industry and loved ones behind, these pioneer preachers of the Gospel, with true German devotion to the cause they loved, marched forth, seven horsemen and seven footmen. It was a worthy representation of the importance of the cause they sought to establish, as well as a worthy representation of the work accomplished in their continued devotion. What a mission was theirs, pushing out to the frontier lines to battle with callous indifference and skepticism or mysticism and materialism among their fellow countrymen. And so October 23, 1724, was a memorable day for the Germantown settlement, and what an impressive scene it must have been to behold the gathering of the company of cavalry and infantry, and then behold the company as it slowly moved out of the settlement, northward, over the old Indian trail. The scattered settlers have gathered in little groups, here and there, to discuss the journey and mission of their neighbors vanished over the slopes of the distant hills.*

This tour extended to the Conestoga country, now Lancaster County, and was eminently successful. The Coventry church was organized, and the foundations laid for two others. Let this one instance suffice to prove the missionary activity. No other Brethren, and no other church, from that day until now, has reached such a high water-mark in frontier mission-

*History of the German Baptist Brethren, by the writer, pages 43 and 44.

ary work. "The Widows' Home" represented the charity of the church, and her educational interests are manifest by the fact that there was a select school conducted in the church property, long before the introduction of the free-school system. Here also, for several generations, were published the Bibles and hymn-books. In short, for more than a hundred years, the mother church was the center of great activity and influence.

A FEW OF THE EARLY CHURCHES,—THE CHILDREN OF GERMANTOWN.

It is not possible to trace the history of the children, for all are children, or grandchildren, etc., of Germantown, but a view of the activities of the mother church is not complete unless we take brief account in this connection, of a few of the early churches which she established. The children were not born without travail, and they were not nursed and raised to the point when they could take care of themselves, without great anxiety and labor and sacrifice on the part of the mother. The work on the frontier was attended with a great deal of labor, from the fact that these outpost churches were far away from Germantown, and even if organized, were largely supplied from there, and almost the only mode of travel in those early days was on horseback, or on foot. Even as late as 1780, the ordination of elders, and other important church work, was done from Germantown. This work covered a period of at least half a century, and extended to the westward as far as what is now Dauphin County, a distance of almost one hundred miles. But aside from all this, the work suffered interruption and distracting difficulties. After Beissel withdrew, he continued to preach his false doctrines among the Brethren, and, for a time, succeeded in confusing even some of the members at Germantown. Great strength was added to the cause in the new world, when, in 1729, Alexander Mack himself with the entire remainder of the church in Europe,

consisting of about thirty families in all, came to Germantown. This body of reënforcements, the entire Schwarzenau congregation, almost doubled the working force, and in a few years several additional congregations were organized. But Elder Mack was not long permitted to enjoy the increasing fruitage of successful work. At the early age of fifty-six, and only six years after he came to this country, in the very prime of his years of usefulness, he died in 1735. And now came the hardest test to the Brethren cause that had yet come. Seeing they had lost their beloved leader, many became discouraged. Beissel saw the opportunity to accomplish his evil ends, and in order to satisfy his ambition for leadership, he redoubled his efforts to establish his false doctrines among the Brethren. As he made inroads, he became more aggressive, and more offensive to those who dared to resist his attacks, and he even sent an emissary to Germantown, to the Brethren's own meeting, to denounce there publicly Elder Peter Becker. The climax to all this came in the exodus of 1739, when a number from Germantown, both married and single, left their homes and the mother church, and joined Beissel's monastic community, at Ephrata. After some time, a number of these returned to Germantown, and the infant congregations, but it required years to recover from this sad experience, and some there were who went down to their graves with the sorrow of their broken homes. But in the midst of all these difficulties and discouragements, and this bitter experience, churches were organized as follows: Coventry, November 7, 1724; Conestoga, partly, November 12, 1724, and more fully, 1735; Oley, 1732; Great Swamp, Pennsylvania, and Amwell, New Jersey, 1733; and others later; and from the mother church, at Germantown, and her children, has the cause of Primitive Christianity spread to the southward, and westward to the Pacific, rebounding eastward, crossing the Atlantic to Europe, and then onward to the Heathen East, the homeland of the human family.

THE CHARACTER OF THE LEADERS IN THE MOTHER CHURCH, AT GERMANTOWN.

It has been said that the history of a nation is a history of its great men. That is probably true also of the church. We know the church in the reformation largely, only as we know the lives of the great reformers. Perhaps we have been slow to recognize great leaders among us. But men must be judged according to the results of their work. Men are great leaders in proportion as they embody in their own lives the genius and spirit and character of a great cause. The lives of the leaders of the Brethren Church have never been fully written. Perhaps they could not be until now, and perhaps they cannot yet be. It may be that we are losing some of their biographical facts, but the development of their work for two hundred years will enable us to read and understand their lives better than a mere biographical sketch. Reference to the leaders in the foregoing historical sketch was merely incidental. I cannot even here stop for biographic details, or specific individual and personal descriptions, but must be content with this somewhat general presentation, being assured of this fact that the names of Mack, and Becker, and Sower will ever be inseparably connected with the glorious history of Germantown. The great work of Alexander Mack, Sr., was accomplished in Europe, but six years in America was long enough to impress his character on the life of the mother church. We shall grow in appreciation of Peter Becker, the first elder in America, as we grow in knowledge of the results of his faithful devotion to the church in the hour of great crisis. Elder Christopher Sower, the heroic sufferer for peace and for conscience' sake, will ever remain as an enduring monument to the cruel inhumanity of war and the astonishing injustice of our government in the confiscation of his property.

Ambition for mere self-exaltation is base, ignoble, inconsistent with great leadership; but self-abnegation is an essential element in the true character of an exalted soul. In the lives

of these great and good men, there was a striking self-forgetfulness which would always exalt the cause of Christ and magnify his interests. The fullest embodiment of this spirit was in Alexander Mack, Sr., himself, and perhaps it found its highest expression in the closing incident of his life, when, as he was about to close his earthly career, he looked forward to the time when his work should fall into other hands. He called his sons to his bedside, and said to them, "Now, when I am gone, don't mark my resting-place, or they might sometime want to erect a monument over my grave." In filial respect as dutiful sons, they protested against the idea that their honored father should sleep in a nameless grave. He listened to their appeal, and consented that they might place his initials on his gravestone. But the mere initials, "A. M.," were meaningless to the passerby, and in generations to come, even his own descendants lost the grave, and so, for one hundred and fifty-nine years, Alexander Mack slept in a nameless grave. The man should be forgotten, and only the cause for which he stood be remembered. Let us honor the memory of these men of God, by a faithful devotion of our lives to the cause for which they so nobly stood. They were sturdy men of energy; men of conviction; men of determination to sustain and defend their convictions; devout men, God-fearing, trustful; men of faith, confident in him whom they feared; "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."—Philpp. 1: 6.

J. W. Wayland

Part Two

The Church Before the Revolution

By J. W. Wayland

Today we are reading history, and tomorrow this day's work too will have its place in the story of the past: this day will become historic. This day is a day of history, because in it we are looking back over the way we have come, and are linking the past with the present; it will become an historic day because we are building for tomorrow, and writing a record that shall be read in a glowing light in every centennial year hereafter, until the shadows of time are swept away by the glory that shall be eternal.

This morning we had the story of the Brethren Church in the Fatherland—the fatherland across the eastern seas; this evening we shall be told how the church has grown since Washington was first time President, and has spread northward, southward, and westward, until the Alleghanies were left behind, the Ohio and Mississippi were crossed, the Rockies and the Cascade Range were scaled and passed, and the humble followers of Christ, our Brethren, at last, like the ancient followers of Balboa, looked with joy and wonder upon the heaving bosom of the great Pacific; but the task of this hour—of this afternoon—is to picture the church in *Colonial* America: in the period falling between the one discussed this morning and the one to be discussed tonight. Brother Falkenstein's part of this present task has already been well performed; he has told us of the mother church at Germantown and of the congregations that were her immediate off-

spring; my part is to give a sketch of the church in the thirty or forty years just before the Revolutionary War: of the period, I may say, from the birth of George Washington and the settlement of Georgia to the battle of Bunker Hill and the Declaration of Independence.

A momentous period was this in American history; for in it fall two great wars in which the Americans and the English fought against the French, and the beginnings of a third one, greater still, in which the Americans and the French fought against the English. Braddock's defeat in western Pennsylvania in 1755 and Wolfe's famous capture of Quebec in Canada in 1759 are familiar facts in the long struggle leading up to the treaty of 1763, by which France gave up to England her empire here in America at almost the same moment that she surrendered to the same power her empire in India. It was in this period under review that Thomas Jefferson was born; that Washington rose from a forest ranger to a general's rank; that Franklin became famous as a printer, and an inventor, and won some notoriety for his antipathy to the Pennsylvania Dutch; that Jonathan Edwards published his work on the freedom of the human will; that Zinzendorf the Moravian, Mühlenberg the Lutheran, Schlatter the German Reformed, and Whitefield the Methodist, all came to Pennsylvania or neighboring colonies; that the northern Indian tribes rose in that mighty conspiracy under the crafty Pontiac; that the Stamp Act was passed by the British Parliament one year and repealed the next; that Patrick Henry and James Otis set the land aflame with words and ideas; and that there was fired one April morning in the dim light at Lexington, near Boston, the shot "heard round the world."

It was a stirring time; a period of aggressive strivings, momentous beginnings and of rapid developments; and, unfortunately for us, a period of too scanty records. Our fathers of that time were too busy subduing wild nature, and overcoming want and long distances, to pay much attention to

writing history. They were making it, not writing it. We have entered into their labors with joy and thanksgiving, but we long to know more of their story.

The Brethren Church in America, prior to the Revolution, appears to have been limited to four colonies: The Quaker colony of Pennsylvania; the half-Quaker colony of New Jersey; the Catholic colony of Maryland; and the Episcopal colony of Virginia; and with each of the three religious bodies just indicated the Brethren seem to have had something in common. For example, they must have admired the peaceableness and simplicity of the Quakers; they doubtless were in hearty sympathy with the religious toleration that the Catholics had endeavored to establish in Maryland; and they probably agreed with the English Church in according a good deal of authority to their bishops. Of course, the points on which the Brethren did not agree with their neighbors of other faiths would make a much longer catalogue. It is likely due to the fact that the Brethren did differ from their neighbors on many points of doctrine and practice, that they became more or less exclusive and sometimes over-conservative. Possibly the suspicion with which they came after awhile to regard Sunday schools, higher education, and missionary organizations may be traced to these numerous differences in an age that was much more controversial and antagonistic than the present.

The fact that the Brethren had not, before the Revolution, covered much territory as compared with the present, may be appreciated more keenly by noticing briefly the approximate dates after the Revolution at which they entered other States from the four already named. Some members of the church, probably from Pennsylvania or Virginia, settled in what is now Clermont County, Ohio, shortly after 1790; from 1799 to 1801 Brethren from the counties of Shenandoah, Greenbrier, and Franklin, in Virginia, located in what are now Hawkins and Washington counties, Tennessee. In what is now Muhlenberg County, Kentucky, there were about the year 1800 a few mem-

bers, who had come from North Carolina and Pennsylvania. Among these was the noted Wolfe family of Pennsylvania, some of whom soon located in Illinois. From Illinois and Kentucky the Wolfes and others soon worked over into Missouri. In Indiana, the counties of Delaware and Madison appear to have been visited by Brethren about 1800 or shortly afterward.

Returning now to the four colonies in which Brethren were located prior to the Revolution, we find them most widely and firmly established, of course, in Pennsylvania and Maryland. In New Jersey there was apparently only one congregation; and in Virginia there were only the beginnings of settlements. If, however, we take into account the Ephrata Brethren, these statements, especially as they relate to Virginia, must be considerably modified, for, even prior to 1760, the Ephrata Brethren appear to have made in Virginia at least three settlements, one of which was maintained until near or quite the end of the century. This settlement—the earliest, longest-lived of the three—was at Strasburg on the Shenandoah River; the second was on New River; and the third was on or near Cheat River.

The Funks, some of whom are said to have been Ephrata Brethren, came from Pennsylvania about 1735 and bought land on the North Branch of the Shenandoah River, then in Orange County, Virginia, now in Shenandoah County, near the place where the three counties of Shenandoah, Frederick, and Warren met, and near at the place where the old town of Strasburg now stands. About 1745 another party from Ephrata, among them the Eckerling brothers and Alexander Mack, Jr., came down to the Funk settlement, but tarried there only briefly, going thence far to the southwest, and founding their cabins in the wilderness on New River, in what probably is now the southwestern part of Montgomery County. About 1747 Mack —"Brother Timotheus," as he was then called—returned to Pennsylvania, where he soon after made peace with the Ger-

mantown congregation. A few years later the New River settlement seems to have been abandoned; and the Eckerlings and others, returning first to the Funk settlement and possibly to Pennsylvania also, went across the Alleghanies to the northwest, and founded settlements on the Monongalia and Cheat rivers, in what are now Monongalia and Preston counties, West Virginia. In 1757 the tomahawk and firebrand of the merciless Indian put a tragic end to this settlement; but the sojourn of the Brethren there has been perpetuated in the names of Dunker Creek and Dunker Bottom.

The Funk settlement at Strasburg was doubtless always a sort of rallying point for all the Brethren coming to Virginia in those early days; and this fact, together with the fact that it was in a more fully protected district, contributed to its greater security and permanence.

A touching story, true no doubt in its essential features, has come down to us from these Sabbatarians at Strasburg. It is characteristic of their devotion and humility, and is too beautiful to be lost. Among the Brethren who came to this settlement on the Shenandoah were Heinrich Sangmeister and Anton Höllenthal. They came to Henry Funk's in the fall or winter of 1752. Sangmeister was "Brother Ezekiel," and Höllenthal was "Brother Antonius." After they had secured a piece of land the next spring, and tilled it, and had built a cabin thereon, they climbed one day to the top of the mountain. The Massanutten Mountain, which divides the Valley here nearly in half, sweeps down from the southwest in a long, high range, but drops off so abruptly at Strasburg that the lofty heights seem almost to overhang the river bank, and frown upon the wide, unbroken valley beyond. On the highest point of the cliffs, with a broad, clear view to the north and east, the two brethren built a little house of prayer; and as they toiled up to it from time to time, and spent hours there in silent communion and rapt contemplation, with the fruitful plain and nourishing river far below, and the blue, bending sky over-

head, the rude little structure, with its single window toward the sunrise, must have grown very dear to them. In their dreams it may have seemed to them a very gate of heaven.

But their dreams met a rude awakening. Their frequent and protracted visits to the mountain-top attracted watchful eyes and loosed suspicious tongues. It was whispered that the brethren were probably engaged in the practice of strange arts in the little house on the mountain; or that they were probably engaged in counterfeiting money; or at least that they were probably engaged in celebrating the Roman Catholic mass. And so one day Colonel James Wood, with several other men of authority, rode out the sixteen miles from the country town of Winchester, to investigate the alarming reports. Brother Ezekiel and Brother Antonius heard of the approach of the officials, and acting doubtless upon impulse and fear rather than upon the mature judgment of innocence, hastily tore down the little house of prayer, and scattered the rough timbers over the steep face of the precipice. When Colonel Wood and his party arrived, and found nothing hidden, no attempt at concealment, and no word of explanation held back, they expressed only regret that a house so harmless and so holy should have been destroyed. Many years later armed men, now a group in blue, now a group in gray, climbed to the selfsame height; they stood where the brethren had knelt in prayer; and where the prayer-cabin once had been they hoisted their signals of cruel war. But prayer and peace have again returned, and claimed the summit for their own; the spirit of the mystic's dream breathes sweet upon the mountain and stirs gently all the plain below.

> "How beautiful upon the mountains are the feet of him
> That bringeth good tidings, that publisheth peace."

Members of the orthodox branch of the church—that is, the main body of the Brethren—were not anywhere established in Virginia prior to the Revolution, so far as we know; but,

as already intimated, the beginnings of settlements were being made by them about the time the great struggle for independence was opening. In the year 1775 or thereabouts John Garber of York County, Pennsylvania, came to the Shenandoah Valley to look for a home; and a year or two later he settled with his family at Flat Rock, now in the county of Shenandoah. He was a preacher and a shoemaker, and was, so far as is known, the first member of the Brethren Church proper to locate anywhere in the State. But others soon followed, so that by 1787 thirty-two families of the same faith were settled in the Shenandoah Valley. By the next year congregations had been organized in both the counties of Shenandoah and Rockingham; and by the year 1800 organizations had also been made in Augusta, Botetourt, Franklin, and Floyd counties. In Franklin County some Brethren—Elder Jacob Miller and others—secured homes almost as soon as John Garber located in Shenandoah. In 1780 a colony of Brethren settled in Botetourt County, at Amsterdam—now Daleville; and before the end of the century at least two Annual Meetings had been held in Virginia: one in Shenandoah County in 1794, another in Franklin County in 1797.

Leaving Virginia and following the stream of Dunker migration toward its source, we come next to Maryland. Within the present limits of this State there must have been permanent settlements of the Brethren at least a quarter of a century before the Revolution; and by the end of the struggle, or shortly afterward, there were organized congregations in at least three different counties, namely, Frederick, Carroll and Washington. The congregation of Middletown Valley, in Frederick County, was organized with fifteen members in the year 1760; a fact which indicates that a number of members had been living in the vicinity for some time prior to that date. In 1778 the Annual Meeting was held at Pipe Creek, in Carroll County; so it is practically certain that an organized congregation of considerable strength existed there at that time.

This conclusion is strengthened by the fact that the Annual Meeting was held at the same place no less than three times more before 1800: in 1783, 1787, and 1799. It is said that Brethren settled within the limits of the Brownsville congregation, in Washington County, about 1785.

The single colonial congregation in New Jersey, already referred to, was located at Amwell, in Hunterdon County, some thirty or forty miles northeast of Philadelphia. It was organized in 1733, with twelve members.

It was in Pennsylvania, of course, which was the great distributing center for the Brethren as well as for most other German-Americans, that we find the congregations most numerous and most populous within the colonial period. It is not possible in the few minutes left me to go into details concerning the early Pennsylvania churches; neither is it necessary, for those who have preceded me have left little to be desired on that topic; but I may, perhaps, with some degree of propriety, give a sort of bare catalogue of the names of the pre-Revolutionary congregations, so far as I have learned them, with the respective dates of organization.

In 1723 the mother church at Germantown, in Philadelphia County, was organized; and, the next year, Coventry church, in Chester County. Lancaster County had at least five early colonial churches, counting Ephrata; namely, Ephrata and Conestoga, organized in 1724; Cocalico, organized in 1734; East Conestoga and White Oak, organized respectively in 1735 and 1736. In Berks County were Oley (1732), Little Swatara (1746), and Northkill (1748). Great Swamp congregation, in Bucks County, was organized in 1733. York County had at least four colonial congregations: Little Conewago (1738), Big Conewago (1741), Bermudian (1758), and Codorus (1758). Antietam congregation, in Franklin County, was organized in 1752; Big Swatara, Dauphin County, in 1756; Upper Conewago, Adams County, in 1756; and Stony Creek, Somerset County, in 1762. At some time between 1750

and 1760 certain Tunkers became the first permanent settlers in what is now Blair County, locating in the southern end of Morrison's Cove. They are said to have held religious services before the year 1756. In addition to the Pennsylvania congregations just named, others were likely organized or founded before the Revolution ended, notably in the counties of Fayette and Huntingdon.

During the period under consideration, as has been the case during most or all of the time since, the chief secular occupation of the Brethren was agriculture, but some of them were millers or mechanics: blacksmiths, carpenters, masons, weavers, shoemakers, etc. Moreover, the farmer was often able to work at several trades himself, and could thus be, under ordinary conditions, his own shoemaker, carpenter, or blacksmith. Together with his versatile wife and his goodly company of sons and daughters, the Dunker farmer or miller of a century and a half ago was a producer and manufacturer of remarkable resource, self-reliant and independent.

But while the majority of the members of the Brotherhood were thus engaged in the more humble pursuits necessary to sustain life in a new country, a few devoted and sagacious leaders were marking out the paths to more far-reaching achievements. The colonial period in the history of the Brethren Church is remarkable for the number and character of important enterprises that were then inaugurated. Pastoral work, church charities, and home missions, opposition to slavery and promulgation of peace principles, Sunday schools, higher education, religious and secular printing, theological and devotional literature, music, art, all had fruitful beginnings or powerful revivals; and in a few of these forms of activity the church has only recently recovered for herself the laudable position she occupied a century and a half ago.

In the fall of 1722 Peter Becker, John Gomery, and George B. Gantz went on an evangelical mission to the scattered Brethren in eastern Pennsylvania, visiting the members

and others in Skippack, Falckner's Swamp, Oley, and elsewhere. This was the beginning not only of public services and preaching, but also of pastoral work and home missions by the Brethren Church in the New World. Sunday schools are said to have been carried on at Ephrata from about 1740 to 1777; and there is good reason to believe that they received attention at Germantown as early as 1738. In 1744 Christopher Sower printed his famous set of 381 verse-cards that were probably used in Sunday school. In 1738 the two Christopher Sowers opened their printing establishment at Germantown, which during the next forty years supplied books and periodicals to thousands of the German people in Pennsylvania, Maryland, Virginia, and other colonies. The first Sower almanac appeared in 1739, and was followed annually by others till 1777. In 1743 they printed a large German Bible,—the first ever printed in a European tongue in America. The first Brethren hymn-book came from the Sower press in 1744, and contained a number of new hymns, some of which were probably written for that particular book. In 1760 Germantown Academy was founded, and it still flourishes. Among the founders, patrons, and early trustees of this institution were prominent members of the Brethren Church. The younger Christopher Sower was a liberal contributor, a leading organizer, and a faithful trustee of this academy. Twice he was president of the board of trustees.

Writing and printing were carried on at Ephrata as well as at Germantown, though less extensively; and music was cultivated by the Ephrata community with great zeal and effectiveness. In touching melody, weird harmony, and entrancing singing the Ephrata mystics were doubtless unparalleled, either by the orthodox Brethren of Germantown or by any other people. Their hand-made music books, embellished with decorations and several colors of ink, were veritable works of art, as many that are still in existence abundantly give evidence.

Their skill in pen drawing and engrossed lettering was remarkable, judged even by present-day standards. During the French and Indian War the doors of Ephrata were open as a refuge from the savages; and in the Revolution they received the wounded patriots from the bloody field of Brandywine; while the somber-clad hosts and hostesses cared for the dying and buried the dead, shunning not the contagion that hurried many of their own number to the silent company on Zion Hill.

The most hasty sketch of our Brotherhood during the colonial period would be expected to include some notice of the beginning, purpose, and development of our Annual Meeting.

The Annual Meeting was a natural outgrowth of circumstances and conditions, and of the needs of the several congregations and individuals. During the first thirty years or more of the church's history, there was but little organization extending to the body as a whole. There was but little opportunity or need for such organization; for the church began as a small congregation; and for years the congregations were small and few. It was only after the membership had become more numerous and congregations had become more widely separated; and after perplexing questions began to press in from without, as well as to arise from within, that the need for a General Conference was felt, and the first of such conferences was held. Soon after the year 1740 the Brethren were brought into close contact with other denominations in Pennsylvania; and then, first in connection with others, afterward by themselves, they began to come together in a general representative body to discuss certain cases and questions, and to agree upon a uniform course of action to be pursued. Inasmuch, therefore, as the first General Conferences were the outgrowth of particular needs, they were not held regularly, but only when needed; and accordingly it was sometimes a number of years from one such meeting to the next. Probably the whole number held prior to the Revolution could be counted on the fingers of one hand. Naturally, therefore,

they were not at first called Annual Meetings, but "big meetings," or "big love-feasts;" and a love-feast seems to have formed a part of the usual exercises.

The first General Conference of the Brethren in Pennsylvania was probably held in the Coventry congregation in the year 1742. Bro. A. H. Cassel, lately deceased, writing some ten years ago said: "The first one of which I have any knowledge was held in the Conestoga church about 1743, occasioned by Count Zinzendorf, to which George Adam Martin was sent as a delegate." In 1760 another meeting was appointed; but before the specified time came the question pending was settled, and the meeting was not held. As time went on and the church grew larger the meetings tended to become more frequent; and after the year 1775 or 1776 they appear to have been held every year.

For the Brethren Church, therefore, as well as for the world at large, the thirty or forty years immediately preceding the American Revolution was a period of momentous beginnings and, in some things, of rapid development; and a brief summary of the facts as just presented may perhaps serve appropriately at this juncture to fix them in memory and at the same time to close this review.

Prior to the Revolution the Brethren in America were all to be found in the four colonies of Pennsylvania, New Jersey, Maryland and Virginia. The Ephrata Brethren, the mystical offshoot led by Conrad Beissel, had established themselves in Lancaster County, Pennsylvania, where they cultivated music and pen art in connection with their religious exercises, tilled the soil, printed books and periodicals, and went out into the wilderness from time to time as hermits or as missionaries. Before 1760 they had made a permanent settlement at Strasburg in Virginia and temporary settlements on New River and Cheat River in the same State. The main body of the church, with their headquarters at Germantown, had organized at least twenty congregations in Pennsylvania, in a dozen or more dif-

ferent counties; they had one congregation in New Jersey, had established themselves in at least two counties of Maryland, and had made beginnings toward settlements in two or three counties of Virginia. From the Sower publishing house at Germantown, almanacs, Bibles, hymn-books, newspapers and numerous other publications both religious and secular had been issued since 1739. Pastoral work and home missions had been begun as early as 1722; Sunday schools had had a beginning in 1740 or before; a permanent academy was established at Germantown in 1760; a poor fund was maintained as early as 1761; congregational council meetings were held occasionally from the beginning; a General Conference was inaugurated in 1742, and was gradually developed during the next generation into the present Annual Meeting.

Thus the fathers had done their work; they had laid the foundations deep and wide; the colonial era closed upon their record, and the national era opened rich in opportunity for their sons.

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Chapter Three

The Church in the United States

J. G. Royer

Part One

The Growth to the Mississippi

By J. G. Royer

"Some things begin small and get bigger. Others begin big and get smaller." There is also a class of things of which you really cannot tell what they are going to do—increase or diminish, grow or shrivel. In this class are men, nations, churches—all social schemes. They may begin small and get bigger, or begin big and get smaller.

Many have remarked concerning the bigness of this meeting. If we could call to this platform the sainted eight as they came from the river Eder two centuries ago, and show them this meeting, what would they say? Growth! Growth!

But the Brethren are not all here. Many of you have been at a Union Station in a railroad center like Chicago or Kansas City. As you noticed the incoming and outgoing trains you were led to remark that judging from appearances one would conclude about everybody was traveling. You boarded a train and on reaching home you found all your neighbors about their usual duties. Apparently nobody was traveling. The same is true concerning this meeting. To some it may seem that about all of the Brethren Church is here. But if we should visit the hundreds of congregations from the Atlantic to the Pacific, from the Gulf into Canada, to say nothing about the churches in Europe and far-away India, we should find that the Brethren are at home, not here; even though this be a large gathering of them. But on that memorable morning when the eight came away from the river, all there was of the

Brethren Church—every member of it was in the little group of eight. How true that "Some things begin small and get bigger."

It has truthfully been said that the history of the Brethren Church in the United States is written in the agricultural growth and development of our country. The Brethren came to America farmers. Since here, they have been farmers. Wherever they settled farming activities have prospered. Among the reasons offered to account for the prosperity of these farmers is the one that "They possess the skill of thirty-five generations of practice in farming. It is true that we learn to do by doing; and to have practice and experience to back one is a good thing in any calling. But it is equally true that the good old-time religion of Jesus makes men and women practical. In speaking of the religion of the Brethren, one writer has said: "In their religion they have been nothing, if not practical." They were not simply practical tillers of the soil. They were practical in other ways. Some were millers, blacksmiths, carpenters, masons, shoemakers. The farmer was often able to be his own shoemaker, carpenter, or blacksmith. This together with his good wife so handy to spin and weave, sons with brawn as well as brain, and daughters with cheeks that rivaled spring roses, made the Brethren farmer of a century ago a producer and manufacturer of rather enviable resources. Devotion to Christ and his church and to their large families developed the patient persistence which, combined with skill and frugality, conquered the wilderness wherever they settled, and earned for them the reputation of being the best farmers.

Twenty families landed at Philadelphia in 1719. Their first stop was at Germantown. But they soon scattered to parts adjoining. As others were added by immigration and conversion; and as land values in the vicinity of Germantown advanced, they pushed farther out, both west and south. By the close of the first half century—1770—just before the out-

break of the Revolutionary War, the membership numbered nearly 800 souls. All considered, the growth made was commendable. Their leaders were good faithful men, and the church prospered.

During the war, their faith concerning non-resistance was put to a severe test. Their peace principles were regarded by the enemies of the church as a pretense for loyalty to England and unfriendliness to the new government. The charge was utterly groundless, but it brought them under heavy persecution. When we remember that they were surrounded by non-professors, many of them professed infidels; and among churches which raised no voice against war and slavery, but upheld both from the pulpit, we get a glimpse of the fearful battle fought, and of the glorious victory won by the faithful use of the "Sword of the Spirit." We may see, too, how they had to bear blame for being "too strict" and for "keeping good people out of the church." How true

> "'Twas tribulation ages since,
> 'Tis tribulation still."

It is a source of comfort to know that those early Brethren stood faithful, and that the church has re-affirmed those gospel principles on every similar occasion since. It is also a source of encouragement to know that during those faith-searching years the church prospered in soul-winning. Her membership grew from less than 800 in 1770 to nearly 1,500 souls in 1790. These 1,500 were scattered from Germantown west as far as Fayette County, Pennsylvania; and south through Maryland, Virginia and the Carolinas.

The war closed with the Treaty of 1783. By it the Colonies were made free and independent. It also gave the Colonies possession of what in history is known as the Northwest Territory. In 1787 Continental Congress passed an ordinance for the government of the Territory. By its provisions slavery was prohibited, and the territory was saved to free men and

free labor. This was hailed with delight by the Brethren and all anti-slavery settlers.

About 1790, Brethren from Virginia and the Carolinas crossed the mountains and settled in Eastern Tennessee. Others from Virginia settled in what is now Muhlenberg County, Kentucky. About the same time colonies, presumably from Pennsylvania and Virginia, settled above Cincinnati in what is now Clermont County, Ohio, and in the Miami Valley, now Preble and Montgomery counties. Some from the Kentucky settlement went down the Ohio and settled in Cape Girardeau County, Missouri, as early as 1795. In 1787 George Wolfe, the father of George Wolfe of Liberty, Illinois, moved from Lancaster County to Fayette County, Pennsylvania, and in 1800, he with his family went down the Ohio and located with the Brethren in Muhlenberg County, Kentucky. Eight years later (1808), his sons, George and Jacob, crossed the Ohio and settled in what is now Union County, Illinois. The next year their father made a missionary tour west as far as the Missouri Brethren settlement, then crossed into Illinois and while holding meetings at Kaskaskia, died and was buried there.

In the meantime, British rule on the Ohio and along the Lakes had entirely disappeared, the hostile Indians had been subdued, and now the long-stemmed tide of emigration to the West over the Alleghanies began to set in. The German-American farmers were among the first to push into the Ohio Valley. Among them were many Brethren. They moved into Ohio in such numbers that before it became a State (1803) there were organized churches in the northeastern part; and about the same time churches were organized in the Miami country in the southwestern part of the State. From 1790 to 1825 the Ohio Valley was very rapidly populated, and the number of Brethren so increased, both by immigration and by conversion, that in 1822 the Annual Meeting was held west of the mountains. Up to this time it moved from Pennsyl-

vania to Virginia and back again; but in 1822 it crossed the mountains and was held at Canton, Stark County, Ohio.

Seven years before Indiana became a state (1816) the first church of the Brethren was organized within her boundaries. In 1804-5 a colony from Pennsylvania and Virginia settled on Four Mile Creek, in what was then known as the Twelve Mile Indian Purchase, now Union County, Indiana. In this county were fourteen members of the Brethren Church. Brethren Jacob Miller and Benj. Bowman, from an adjoining county in Ohio, came over and preached for them occasionally until 1809, when they were organized into a working body.

A few years later, Nettle Creek church in Wayne County was organized. Here in 1845, within a mile of where Hagerstown now stands, the first meetinghouse in the State,—a large brick structure,—was erected; and here in 1864 the Annual Meeting was held, and Eld. John Kline of sacred memory was moderator for the last time. He had made his way through the Confederate lines, met with the Brethren, was moderator of the meeting, returned to his home in Virginia, and two weeks later, when but a short distance from his home, he was shot by some party concealed in the woods. Thus ended the noble life of a faithful soldier of the Cross.

Soon after the land was open to settlers in northern Indiana, a colony of Brethren and others, having their preacher, (Jacob Cripe), with them, settled on Elkhart Prairie, a short distance south of where the city of Goshen now stands. In 1830 they had their first love-feast and were formally organized. In the early 30's other families came, among whom were the Leathermans, the Neffs, the Whiteheads and others. The Whitehead meetinghouse—now Maple Grove, near New Paris, is on the land entered by the pioneer Bro. Samuel Whitehead. It is the oldest church in Elkhart County and the first erected by the Brethren in Northern Indiana. Immigration and conversions so multiplied the membership

of the Brethren in northern Indiana that in 1852 the Annual Meeting was held in Elkhart County.

It has already been stated that George and Jacob Wolfe settled in what is now Uuion County, Illinois, in 1808. These two brothers with a number of their neighbors became interested in Bible study. In 1812 they sent to Kentucky for Bro. John Hendricks. When he came the two Wolfe brothers, their wives and ten of their neighbors were baptized, and later in the same year, they were organized with George Wolfe as their minister. From this beginning, seven years before Illinois became a State (1819), and from the results of Bro. Wolfe's labors here, and later in Sangamon and Fulton counties, we have groups of flourishing churches today.

In the early 40's the Brethren settled on the broad prairies of northern Illinois. Arnold's Grove, near Mt. Carroll, was the place of beginning. Settlements of Brethren in Lee, Ogle and Stephenson counties soon followed; and Rock River, West Branch, Yellow Creek and other congregations were organized. The churches in northern Illinois grew in number and increased in membership so rapidly that in thirteen years (1856) after the first church was organized the Annual Meeting was held in Waddam's Grove, Stephenson County. And so "The word of the Lord increased; and the number of disciples multiplied;" and the Brethren Church grew in the West east of the Mississippi.

The growth thus far noted has been largely the result of emigration and colonization. A few persons, for the sake of better economic opportunities, broke away from their home congregation and migrated to the frontier where they could procure more and better land for less money, and build up better homes for their families. In this new place the little colony became a working nucleus around which other souls were gathered and sooner or later a new, and usually a prosperous congregation grew up.

Church extension by emigration has advantages; but

it is also beset with disadvantages, which in some cases have proven disastrous. As a rule, emigration proved remunerative to the emigrant from an economic view point. It also had the advantage of extending the borders of the church. In a few years the church was extended to many times its former limits. But some of the churches from which the colonies went out were reduced in membership and weakened as a working body. This weakened condition, in some instances, developed into discouragement, and what was once a prosperous congregation dwindled away, and finally became extinct. In such cases the new congregation on the frontier was built up at the sacrifice of the mother congregation. On the other hand not a few of our Brethren with their families moved to the frontier, and being deprived of their accustomed church privileges, sometimes even of Christian companionship, they grew cold and indifferent spiritually, became discouraged, and were finally lost to the church, —they and their children.

Such, however, was not the case with all the churches from which the colonies went out; neither was it true of all who went to the frontier. The colonists did not all lose their religion in crossing the Alleghanies. They came to their new homes bringing with them both their religion and their Bibles. They set up Christian homes faithful to the vows made beyond the mountains. The Lord was cognizant of their longings to build up his cause, and blessed their humble efforts in bringing many of their neighbors to Christ and his church. The infant colony increased in number and soul-winning influence, and grew into a prosperous church; the prosperous church grew into a group of churches. It was in this way that the Brethren Church borders on the frontier were extended.

Extension of the frontier church borders like this came not by the emigration method; but rather by what may be termed the home-community missionary method. This method

has always been common with the Brethren. By its application the weakened churches from which the colonies came, recruited their ranks and regained and multiplied their power to win souls. It is the method by which the Brethren Church has grown, and must continue to grow,—the gospel plan. By a faithful application of this method the territory which at the first organization of a church was large, with here and there a few members, has in numerous instances become the home of many strong and prosperous congregations. I offer a few examples to illustrate what I mean:

Conestoga was one of the first organized colonial churches. In 1730 it had about thirty-five communicants. In 1748 it had 200; in 1770, having by that time received over 400 into fellowship it had only 86 communicants. From the very beginning, Conestoga church was now weakened by emigration, then recruited and strengthened by the faithful, earnest application of the home-community missionary method.

What can we say for colonial Conestoga today? for we still have her with us. Her territory has been divided and subdivided until there are now within her original boundary twenty congregations with a total membership of nearly 5,000 souls. Nineteen more colonial Conestogas added would give us 100,000 souls.

In 1846 the Annual Meeting was held in the reduced territory then known as the Conestoga church. But the Conestoga of '46 is today seven congregations with a membership of over 1600. Growth—growth by the home-community missionary method.

Glade church, among the mountains of western Pennsylvania, had its beginning by emigration. Its territory embraced nearly all of Somerset County. In 1849, the Annual Meeting was held in that church. Today the Glade church of '49 is eight congregations with a membership of 1600, to say nothing about Milledgeville, Illinois; Waterloo, Iowa,

and other churches which are largely the result of Somerset church growth.

In 1836, Joseph Harter headed a little band that settled on Eel River near the present city of North Manchester, Indiana. In '37 Eel River church was organized. Today Eel River church of '37 consists of seven congregations with a membership of over 1500, together with hundreds in the West and Northwest that emigrated from Eel River church.

About fifty years ago, a half-dozen members from Indiana, with Uncle John Metzger of sacred memory, as their guiding star, settled on the flat prairies near the present town of Cerro Gordo, Illinois. Today we have a group of flourishing churches in that part of the State; and but for the rich soil of those prairies, I believe we might have doubled the number of churches in that section of Illinois. "Rich soil makes poor Brethren."—Sprogle.

In the earlier days church extension by colonization was characteristic to a greater or less extent of other sects besides the Brethren. With some it proved practical, with others, disastrous. It was not all gain and no loss with the Brethren, but all considered, it was the best method for them. The extensive scattering of church members which resulted from the eastern outpouring, into the wilds of the Ohio Valley, proved very unfortunate to some which attempted extension by colonization. There are reasons why it did not thus terminate for the Brethren.

As in colonial times language kept the Brethren distinct from other nationalities, so the peculiar belief and practice of the Brethren have always, in a manner set them apart from their fellowmen. The faith and practice of the Brethren concerning non-resistance, slavery, temperance, the oath, the use of the law, secret orders, amusements, dress, and the care of the poor, made them a "peculiar people" in the eyes of others, as well as in a sense a separate people. Such setting apart did much to develop and strengthen fraternal feel-

ing for one another and was helpful in holding them together. As the fraternal feeling grew in intensity, the desire to be like the world and with the world, weakened proportionally. Hence each proved the reciprocal of the other.

Another strong influence in holding the Brethren together, and therefore separate from the world, is the fact that the Brethren Church has always gotten her preachers from the rank and file. When a farmer brother was appointed to the ministry, he still remained a farmer after he became a preacher. The preachers of the Brethren Church have always been *of* the people, *with* the people, and *among* the people of the church. In most cases, each little group of emigrants that settled in a new place had at least one preacher among them. It was these and other like influences in God's guiding hand that saved the Brethren Church from the loss of the members so widely scattered throughout the wilderness of the Ohio Valley; and it was these influences that gave God opportunity so graciously to use the scattered members in building up his cause wherever they settled.

The results of these influences are also manifest both in the location of their houses of worship and in the simple spiritual worship had in them. As farmers, they built their churches in or near some grove,—God's first temples. Should we now go back in thought to the old Oak Grove church, on a bright May Sunday morning, and stand among the tall oak trees, we should soon witness the assembling of the congregation—families gathering. Meetings did not then come twice a Sunday; but once in two Sundays—sometimes once in four Sundays. On meeting day all Brethren houses were closed. Everybody physically able—the whole family, hired help included,—were at church. As they met on the green near the church, warm greetings were exchanged; for they loved to meet and greet each other. They linger near the door in quiet converse, for it lacks a few minutes of the appointed hour, though the worshipers have all arrived. * * * All

are now in the church. A hymn is announced. They love the good old gospel hymns and the glorious congregational singing. The whole congregation join in singing, and the "melody unto the Lord" rolls out through the open windows and doors and heavenward through the lofty tops of the majestic oaks. Not the first two and the last stanzas, but every verse of the good old hymn is sung. It is the Lord's day and the time is theirs. No conventional hour is to limit their sitting together "in heavenly places."

Clocks are now placed inside the churches, presumably, to keep from staying too long; and the preacher has a watch lying on the book-board to keep from saying too much. In those earlier days of the Brethren, when people generally seemed to have more religion than now, the clocks were put on the outside of the churches to keep people from being too late; and the preacher looked at the face of the congregation rather than at the face of his watch, to regulate the length of his sermon. The face of the watch, you know, sometimes says thirty minutes, while the face of the congregation is saying an hour. My brother, better stick to the face of the congregation. (Pardon this digression).

We are back in the old meetinghouse. The opening prayer is concluded and the minister, standing with open Bible, requests the singing of "Father I Stretch My Hands to Thee," or "A Charge to Keep I Have." Oh, the deep fervency and solemn earnestness with which these hymns were sung in the days of our early church-going! Deep feeling, not the kind which takes emotional forms, but the kind which springs from profound sincerity.

The preacher has read his text but we do not have time to hear the sermon.

The sermon and the closing prayer are done, and the parting hymn, "Once More Before We Part," is sung; and the congregation is dismissed to return to their "beautiful

farms and blossoming orchards, with the benediction of God's peace resting upon every worshiper."

How many Brethren are in the Uuited States? How many are in that portion east of the Mississippi? These are questions that have been frequently asked, but with the data available they cannot be answered with absolute accuracy. It is eminently fitting, however, at this time, to pause, look back, and think carefully on what has been done.

It has already been stated that at the close of the first half-century (1770) of the church's history in America, the membersip numbered nearly 800 souls. At the end of the Revolutionary period (1790), the membership had increased to about 1500 souls, almost double the former number. At the time of the division (1881-2) when the Old Order and the Progressive Brethren withdrew from the church, the entire membership had increased to 58,000. In 1890, one century this side of the Revolutionary period, the United States census gives the membership of the three branches at 75,000; and in 1905 Dr. Carroll reports their membership at 115,000.*

Taking his figures;—Old Order Brethren, 4000; and the Progressive Brethren, 15,000; gives the Church of the Brethren, three years ago (1905), a membership of 96,000. With the increase of the last three years added, it is safe to estimate the membership of the Church of the Brethren in the United States, and at this Bicentennial Anniversary at 100,000 and upward. This is exclusive of the churches in Norway, Sweden and southern Europe, and of those in India. When we recall the fact that two centuries ago the Brethren started with a membership of eight, and then set over against that number the present membership of upwards of 100,000, we find the growth made not only commendable but encouraging as well.

In considering this question of growth we should not overlook the fact that in the earlier period of the church in

*Christian Advocate, New York.

America, her growth was largely by natural increase. To some degree it came from the German settlers near them who had no church of their own confession in the immediate neighborhood; but as there were few preachers and no regularly established missions, the increase in membership must necessarily have been slow. In those earlier years the church grew and developed largely by pushing out from the centers of church population to adjacent parts and by there establishing outposts which became nucleuses for future prosperous congregations. Today the Church of the Brethren, through its Mission Board, is establishing missions in the great cities of America and in foreign lands,—means of church growth which were unknown to our fathers.

Since the purpose of this paper is the diffusion of knowledge concerning the strength of the Church of the Brethren, and its whereabouts, it will be proper to speak of the range of the churches and where they may be found. To know that the church has a large membership in Pennsylvania or Virginia does not show that it is found in the various sections of these States.

In Pennsylvania are found the oldest organizations; but they are not uniformly distributed over the State. They are nearly all in the southern part of the State. A line drawn from east to west, dividing the State into two equal portions, 95 per cent of the membership of the State would be found south of this line. In the northern portion of the State there are neither churches nor members to be found.

The churches of Maryland may be regarded as a continuation of the churches in southern Pennsylvania.

In the six New England States there is not a single church of the Brethren.

In Virginia, the churches are in the western part of the State. Shenandoah Valley and the valleys tributary may be considered the homes of the churches in Virginia.

The churches in Tennessee and the Carolinas may be considered as a continuation of the churches in Virginia.

The churches of West Virginia are somewhat scattered. They are the western overflow of the Shenandoah Valley churches. There are no churches of the Brethren in the western part of the State, nor in the Pan Handle portion of it.

The Ohio churches are distributed over the State, except a part of the southern portion.

The churches of Indiana are found in the northern and central portion. If a line were drawn across the State from east to west, cutting it into two equal parts, a large majority of the membership would be found north of this line. The churches of Michigan are in the southern part of the State, and are a continuation of the churches of Northern Indiana.

The Illinois churches are spread over about thirty of the one hundred and two counties of the State. There are not many churches in Wisconsin and but few in the States touching the Gulf. So far as covering the territory of the United States east of the Mississippi is concerned, it may truthfully be said that not more than a fair beginning has thus far been made.

"A shepherd, finding two sheep missing, called his dog and said, 'Two sheep missing—go.' She looked into the master's face, then left her kennel and little ones and went out into the darkness, and soon returned with one sheep. The shepherd received it and said, 'One sheep missing—go.' Again she looked into the master's face, and away in loyal obedience into the fiercer storm and darker night. After long hours the faithful dog came with the sheep, but fell exhausted and died at her master's feet."—Chapman.

Jesus our Shepherd, in willing obedience to his Father, gave his life for the sheep. He says to us, "Millions, millions missing—go ye into all the world." We need to look anew into his face and obey his command.

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Edward Frantz

Part Two

The Growth to the Pacific

By Edward Frantz

[For assistance in procuring the information contained in this paper the writer is chiefly indebted to the chairmen or secretaries of the various District Mission Boards. Valuable data were obtained also from Holsinger's *History of the Tunkers*, from an article by John E. Mohler in the *State Annals of Iowa* for Jan. '06, pp. 270-282; from the *Missionary Visitor* for February, 1906, being the Pacific Slope number; from J. H. Moore, office editor of the *Gospel Messenger*, and from many others. It would perhaps be inexpedient to occupy space with the names of all who contributed information, but their generous response is none the less appreciated, as this alone made possible this brief sketch of our trans-Mississippi history.—E. F.]

It was in the year 1818—an easy date to remember, and the day was possibly another eighteen, for it was October 17 or 18,—that there was organized the first church of the Brethren west of the Mississippi River. At least the evidence points strongly to this conclusion. What is certainly known is, that on that day, on Whitewater Creek, Cape Girardeau County, Missouri, James Hendricks was ordained to the eldership, by Elder George Wolfe of Union County, Illinois. As this was the first ordination on this side of the river, the presumption is that the first church was organized at this time. How many there were in that little company is not known, but six years later, in 1824, there were fifty members in that county.

But it was as far back as 1795 that the Brethren first set foot on this side of the big river. In that year Daniel Clingingsmith removed from Pennsylvania to Missouri, hav-

ing obtained a Spanish land grant, as at that early day this region belonged to Spain. At the same time and to the same place came Peter Baker, John Miller and Joseph Niswinger, from North Carolina. So far as known, these four were the first members of the Brethren Church to cross the Mississippi. This bit of information has been preserved in a diary kept by Elder John Clingingsmith, son of the pioneer adventurer, who died in southern Illinois in 1887.

In the year 1809, Elder George Wolfe of Kentucky made a preaching tour in Illinois and southeastern Missouri. On his return home he took sick, and died at the old town of Kaskaskia, Illinois, the first death of a member of the Brethren Church in that State. This Elder George Wolfe was the father of the Elder George Wolfe previously mentioned who figured so prominently in the early history of southern Illinois.

In 1810, at the home of Joseph Niswinger, one of the four pioneer settlers, the first communion meeting was held. It was presided over by Elder John Hendricks father of the James Hendricks who was ordained eight years later. It is of interest to note the practices at this meeting differed somewhat from those which afterward became common. The rite of feet-washing was observed by the single mode, and was practiced after the supper. The sisters broke the bread and passed the cup of communion the same as the brethren. The salutation was observed after the communion as a farewell token of love. These practices were due, in part at least, to the historical connection of the Far Western Brethren, as these pioneer western churches were called, with the mother church at Germantown. These western settlements were made largely by immigrants from Kentucky, and these may be traced, by way of the Carolinas, back to Germantown, where feet-washing was always observed by the single mode.

But this early settlement of a hundred years ago did not prove to be permanent. The congregation continued its work for some years and finally dwindled away. Agitation over the

doctrine of final restoration appears to have been the trouble. A number of the members joined the Universalists, being won over by a certain Mansfield. Others moved away, and so the first effort to establish the Brethren faith in this trans-Mississippi country came to nought.

It was not until about the middle of the century that a wave of emigration westward resulted in the establishment of permanent congregations. In this movement Missouri again had its share, though it does not have the honor of the earliest permanent settlement. But at least as early as 1854 there was a church in Cedar County, Missouri, presided over by Elder William Gish. In this congregation the present office editor of the *Gospel Messenger* was baptized in 1859. Other Missouri churches, at Centerview, Knobnoster, Osceola, and perhaps other places, were established in the early sixties. There are now forty-one congregations in that State.

It seems fitting that the present commemoration of our early church history should be held in the State which enjoys the honor of having in it the oldest organization of the Brethren in the West. After the abortive effort in southeastern Missouri already described, the next congregation to be organized was near Libertyville, Jefferson County, Iowa. And this, we are glad to say, has lived and prospered to the present day. My sources differ as to the exact date. It was probably in 1844, though one statement places it four years earlier. The number of charter members was the same as that in the first company at Schwarzenau. Elder George Wolfe of Illinois presided also at this organization, and probably had charge of the congregation for some time. The first ministers were John Garber and Peter Lutz. The next church to be organized was Mount Etna, Adams County, in 1851. Others quickly followed: the Clarence church in Cedar County in '52; Fairview church in Appanoose County, in '53; the Monroe County church in '54; and in '55, the English River congregation in Keokuk County, now one of the

largest in the State. The next year, 1856, saw the establishment of the Waterloo church in Black Hawk County, Dry Creek in Linn County, Iowa River in Marshall County, and two or three others. In 1858 two churchhouses were built, one at Libertyville, the other in the Dry Creek church, the latter of which is still standing. These were doubtless the first churchhouses to be built west of the Mississippi. In the Dry Creek church the famous Quinter and McConnell debate was held in 1867. There are now in Iowa forty-three congregations.

It will no doubt be a surprise to many of you, as it was to me, to find that almost at the same time that these churches were being planted on the eastern border of this trans-Mississippi country, men and women of the Brethren faith were pushing their way by ox-team and wagon across plains, deserts and mountains to the shores of the far-off Pacific. In 1856, when there were fewer churches west of the Mississippi than you could count on the fingers of your hands, when the few congregations of Illinois were still known as the Far Western Brethren, a church was organized in the truly far-western territory of Oregon. Six years before this, in 1850, a company of five members had crossed the plains with ox-teams from the State of Indiana. In '53 and '54 eighteen others joined them, coming in the same way from various eastern States. So that it was the goodly number of twenty-three that met, in the summer of '56, at the home of Philip Baltimore, six miles north of Lebanon, Oregon, and organized themselves into the South Santaam congregation. The name was afterward changed to Willamette Valley. In the company was one minister, Daniel Leedy, mother's uncle to your present speaker. In this connection, we have an interesting example of the way in which circumstances sometimes modified the strict regularity of church methods. When Brother Leedy went to Oregon he was in the first degree of the ministry. The members there desired to organize, but

there was no one authorized to take matters in hand. They petitioned Annual Meeting for help, but the Conference, on account of the great distance and the expense involved in sending an elder, simply delegated directly to Brother Leedy, the authority to act in the second degree. In 1871 David Brower emigrated to Oregon and became their first elder.

At about the same time the Oregon settlement was made, members were locating farther south on the Pacific coast. Whether Oregon or California was the first to admit a member of the Brethren Church it seems impossible to determine, but it was in 1858, two years after the Oregon organization that the first church in California was organized. This was in Santa Clara County. And it is interesting to observe that the leading figure in this movement was another Elder George Wolfe, the third of that name, not the son, however, but the nephew of the Elder George Wolfe of southern Illinois. Brother Wolfe had landed in California a few years before this, though I have not been able to fix the exact date. According to one statement he reached the State in 1856 and found two members already there. Another is to the effect that he removed from Iowa to California in 1849. At any rate, by the time of the organization in '58 there were seventeen members. A few years after Brother Wolfe, and apparently the entire congregation, removed to the San Joaquin Valley. Later this church became identified with the Progressive Brethren.

In 1862 Brother Daniel Houser removed by wagon to California from Carroll County, Illinois. He afterward acquired some fame as the inventor of the California Combined Harvester and Thresher. He is best remembered among us for his donation to the General Mission Board of an eighty acre orange grove, known as the Covina Mission Farm. In 1864 Peter and Samuel Overholtzer with their families followed Brother Houser, crossing the plains by wagon. Three years later, on account of sickness, Peter and family returned

east by way of the Isthmus of Panama and New York; but went westward again, to Missouri, to Oregon, and finally to Covina in southern California. A few members were already scattered over these parts. Among the earliest was Brother Levi W. Riley who came from Elkhart County, Indiana, in the early seventies. In '85, the Covina church was organized with eighteen members, under the care of Elders A. F. Deeter and J. S. Flory.

From these beginnings on the coast, have grown the nineteen churches now in California, eight in Oregon, and ten in Washington, a total of thirty-seven in the States that touch the Pacific.

Thus it appears that the growth of the church from the Mississippi to the Pacific has not been a steady advance from east to westward as my subject might imply, or as one might naturally have supposed. Disregarding that first untimely effort in southeastern Missouri, we may say that the establishing of our faith in this empire of the West began about a half-century ago, and almost simultaneously on the extreme borders of it. By that method we seemed definitely to set ourselves to the task of capturing for Christ and the church the whole two thousand miles between. It was a kind of unconscious Joshua-like strategy of setting an ambush both before and behind the city that there might be no possible chance of escape. How have we made good that implied challenge? We have at least succeeded in establishing outposts here and there, but we shall see that we can hardly yet call our victory complete.

There is not time to recount in detail the story of each new advance. It was in or about the year 1856 that the first church was organized in the State of Kansas. This was the Cottonwood church in Lyon County. Elders Jacob Buck and Abraham Rothrock presided at the organization. During the next twenty-five years the number of churches slowly increased to fifteen or sixteen. But the great expansion period of the

church in Kansas was the decade following the Annual Meeting at Bismarck Grove in 1883. Such a tide of immigration poured in from the eastern States that within six years the number of congregations had increased fourfold. There are now sixty-three organized churches in the State.

The first of the twenty-four congregations now in the State of Nebraska was organized at Falls City, in 1872, by Elders Henry Meyers, John Forney and others. In 1877, the St. Vrain church, near Longmont, Colorado, the first in that State, was established under the guidance of Elders J. S. Flory and George Fesler. In '78, under the direction of Elder David Brower of Oregon, a church was organized at Moscow, Idaho. In the eighties a few outposts were gained along our southern border in Texas, Louisiana and Arkansas. In '91 Elders John Wise and William Johnson organized a church in Logan County, Oklahoma, a plant which has since grown into twenty-five congregations. And it was in the middle nineties, not much more than a decade past, when that assault was made on our northern frontier which seemed to take by storm the State of North Dakota, and reached on out into Washington.

From these beginnings, we are able to say that the seed of the Brethren faith has at least taken root in nineteen of the twenty-two States which comprise this trans-Mississippi territory. The present situation in these States in respect to the number of local congregations, the number of ministers, and the total membership, is given in the table on page 94.

There are no churches in Wyoming, Utah and Nevada. A few members are known to have lived in Utah not long ago, and it is quite possible that there are a few isolated members in all three of these States.

By the kindness of Brother Galen B. Royer who prepared the statistics with reference to our church for the government census in 1891, I have at hand a table of our church membership in these States at that time. A comparison of the present

	STATE	1908			1891
		Congregations	Ministers	Membership	Membership
1.	Kansas	63	188	3,837	3,616
2.	Iowa	43	97	2,430	2,746
3.	Missouri	41	93	1,771	1,845
4.	North Dakota	20	53	1,362	0
5.	Nebraska	24	48	1,250	994
6.	California	19	101	1,225	211
7.	Oklahoma	25	55	875	0
8.	Colorado	10	40	542	110
9.	Idaho	8	30	526	40
10.	Washington	10	34	398	26
11.	Oregon	8	26	355	250
12.	Minnesota	7	17	340	127
13.	Arkansas	10	8	252	78
14.	Texas	4	7	111	95
15.	Louisiana	2	5	89	10
16.	New Mexico	1	7	80	0
17.	South Dakota	1	3	76	102
18.	Arizona	1	3	35	0
19.	Montana	1	1	16	0
		298	816	15,570	10,250

register with the situation seventeen years ago is interesting and instructive. There are several features which afford much satisfaction. In 1891, the total membership in the States west of the Mississippi was reported as ten thousand two hundred fifty. The present membership of fifteen thousand four hundred seventy is a gain of over five thousand, or nearly fifty-one per cent. No States in the list at that time are wanting from the present list, while there are five States in the present table which are missing in that of '91. Three of them, Montana, Arizona and New Mexico, now have a single church each, while in two of them the growth has been remarkable. North Dakota, which reported no members in '91, has risen to the sixth place in the number of its churches (twenty), and to the fourth place in respeect to membership (thirteen hundred sixty-two). Oklahoma, also absent from the earlier table, now has eight hundred seventy-five members, holding the seventh place in this respect, while in the number of its

churches (twenty-five), it stands fourth. California has grown from two hundred eleven members in '91 to twelve hundred twenty-five at present. Other States have made significant gains. For all this we should be deeply grateful.

But there are other considerations that give cause for just concern. We note with regret that two of the States having the largest membership show a decline in this period. Iowa, which had twenty-seven hundred forty-six members in '91, today has twenty-four hundred thirty, a loss of three hundred sixteen. Missouri had eighteen hundred forty-five members in '91, and today has seventeen hundred seventy-one, a loss of seventy-four. Kansas, which has the largest membership of any of the western States by fourteen hundred, shows a gain of some two hundred. But in the gathering of these data it was learned that one of the four districts into which the State is divided at one time had about four hundred members more than it has today. We have then good reason to suspect that if we had the full data for a comparison of present conditions with those of eight or ten years ago instead of seventeen, the showing would be less favorable.

Of course it must be remembered that these States just mentioned have lost heavily by emigration. The North Dakota drafts were strong upon Iowa and Missouri, as were those of Oklahoma upon Kansas. The facts appear to be that those States into which the tides of immigration have flowed strongly in recent years show marked gains, but this has been at the expense of the older States which have not been able to make good the losses. Let us be just, too, to our brethren east of the big river, and remember that no small part of our total gain of five thousand or fifty per cent must be credited to them. In other words, we have been moving around a good deal, but we have not been very successful in winning new adherents to our cause.

These facts are pointed out, not for the purpose of censuring our migration habit, for it is certainly a valuable means

of church extension, but simply to warn us against mistaking migration for evangelization. The former may be an effective instrument of the latter but is not a substitute for it. And if at some points we have fallen back in numbers, even though it be because of emigration, is not that fact a call to us to redouble our evangelistic zeal? Why should not we of the older settled States be able to send out from us those who will carry the faith into new communities, while we at the same time keep growing in numbers and power? Must we not do this very thing if we are to take for Christ and his kingdom this empire of the West?

In the questionaire which secured the facts presented here, one question was: Has the number of congregations or of members in your district increased or decreased in recent years, and if the latter, what do you consider the cause? The answers show that in the more newly settled States there has been an increase in both the number of churches and the total membership. But what do they show in the States of Missouri, Iowa, Kansas and Nebraska? In these four States there are twelve districts. One of these did not answer this question. One reported a gradual increase in both particulars. One answered, "about the same." Nine of these twelve districts reported that either in total membership or in the number of churches, and most of them in both particulars, there had been a decrease. As to the cause, one factor was emigration, but this was not the whole explanation. Some said: "lack of resident ministers." One said: "inability to keep up interest." We would like to push the question farther back and ask: Why unable to keep up interest? Has the gospel message lost its power over the consciences of men? There was one answer that impressed me most deeply. Let us ponder well its deep significance: "The fathers of this generation have passed away, and there are none to take their places, especially in the ministry."

Now the first part of that answer is easy enough to under-

stand. We could not expect the fathers to stay with us always. But why are there none to take their places? Where are those who ought to be stepping into the places vacated by the fathers? And note that it says, "especially in the ministry." And this in the face of the fact that according to the register there is an average of nearly three ministers to a congregation. Do you remember the results obtained by Brother Royer in his investigation of the ministerial situation three years ago? The active ministerial force of the church has suffered a decline, and the natural accompaniment of this is a decline in membership. We should not magnify unduly these unfavorable facts, nor should we shut our eyes to them and fail to lay upon our hearts the lessons which they teach.

It is difficult to get a just impression of the size of this territory, and to realize how much of it we have left untilled. Three States we have not touched at all. Three others have just one congregation each. Six others have fewer than five hundred members each. Nearly four-fifths of the whole membership resides in six States, and considerably more than half of it in three. A single State lacks only thirty of having one-fourth of the entire trans-Mississippi membership. We secured estimates of the unoccupied territory in the various districts, that is, of that fraction of each district which is not covered at all by Brethren settlements. These estimates ranged all the way from three-fifths to nine hundred ninety-nine one thousandths.

Look, for example, at that State which has the largest membership. Kansas is divided into four districts, the two western ones including Colorado. In the southwestern district, not counting the Colorado portion, there are thirty-seven counties. The churches of this district are in fourteen of these counties. There are eighteen churches, a little more than one to each of the fourteen counties, while in twenty-three counties we have no churches at all. The whole population of this district is three hundred eighteen thousand. The Brethren

membership is eleven hundred forty-five, a little more than one-third of one per cent of the whole. In this district there are two hundred and thirty-one thousand people who do not go to Sunday school, *any* Sunday school. That is to say, for each member of the Brethren Church in that district there are two hundred human souls, absolutely virgin soil, like the unbroken sod on which some of them live, waiting the gospel plow and the seed of truth.

Let us lift our eyes and take a wider view. Between the Mississippi and the Pacific are more than two millions of square miles and more than twenty millions of people. If we divide this territory and its population among its two hundred ninety-eight Brethren congregations, to each one will fall the evangelization of about seven thousand square miles of country, inhabited by some seventy thousand people. If we hold the ministry alone responsible for this work, each minister will have a pastorate of twenty-six hundred square miles containing twenty-five thousand people. But let us make each one of the fifteen thousand five hundred seventy members responsible for his share, and he will have assigned to him a company of some thirteen hundred persons, about one thousand of whom do not profess the name of Christ. That is to say, for every man, woman, and child of the Brethren Church west of the Mississippi River, there are a thousand souls who need to be brought into the kingdom of Christ. The cities, the great centers of population and activity and sin, we have scarcely touched. In a few of them like Des Moines, Kansas City, Los Angeles and some others we have made a bare beginning. But the country and the farm, that which has been our own peculiar province, is still far from being ours. And this, be it remembered, is all in the homeland. We are saying nothing of that still larger part of the church's work in the big world outside.

Has the Brethren Church of the West a field? Can you see in these facts and figures any call to work? Any individual message to you? I would yield to no one in appreciation of

what has been accomplished, but I wonder if we had cared as much for heavenly as for earthly treasure, whether we might not just as well have made that total fifty instead of fifteen thousand. Let us thank God for the fifteen thousand; for they are more precious in his sight than fifteen thousand worlds of dead matter. And any one of them in the great day of God Almighty you would count of more worth than worlds if you were that one. But the thing that weighs upon me like a load of lead is the fact that for every such one there are a thousand others over these wide plains who do not know the beauty of our simple gospel faith, who do not acknowledge even the lordship of our Christ—a thousand other human souls, every single one of which is just as precious to somebody as yours is to you.

Do you wonder then that opportunity is the only thing that I can see? That my thoughts turn, in spite of me, from any satisfied contemplation of past achievements to the mightier question of the future? What are we going to do in the *next* hundred years? You say that question is out of order here. I think not. This rich Pentecostal feast might have been richer still if we had been wisely planning for it all through the last hundred years. It is not too soon to lay our plans for our tercentennial meeting. You and I, indeed, will not be there. Few, very few, of our children will be there. Our grandchildren and great-grandchildren will be at that great meeting. Ah! that's the burning question: *Will* they? Where will they be? I want them *there.* Don't you? And so I am going to move you, Brother Moderator, on this Bicentennial Pentecostal day, the appointment here and now of the western section of the tercentennial committee; that section to consist of fifteen thousand five hundred seventy, choice and picked, from the sunset side of the Mississippi River; the duty of that committee to be to see to it that our grandchildren and great-grandchildren are present at the tercentenary celebration of the Brethren Church, and to see further, if it so

please our heavenly Father, that when at that meeting the roll is called of the trans-Mississippi States, the register shall show, not fifteen, but fifteen hundred, thousand.

That's idle dreaming? I tell you, my brethren, it's the serious task we ought to lay upon our hearts. Not that we may glory in mere numbers, but because human souls are of such priceless worth. Why, even so, we shall have used but one-tenth our opportunity, for there are a thousand, not a hundred, for every one of us, waiting to be gathered in. Nay, more; for this thousand is here on the ground right now, and who would dare to guess the millions in this western empire at the end of another century? Can we do this much? We can, because we must. *We* can? I mean that *God* can do even much more than we are able to ask or think, if only he can find good tools to work with. Yes, by his grace, it will be done. With praise to God for what he hath already wrought among us, and with hope and faith in what he will yet do, we'll forget the things which are behind, and stretch forward to the things which are before.

Chapter Four

The Voice of God through the Church

L. W. Teeter

Part One

What the Church Has Heard from God

By L. W. Teeter

To tell what the church has heard from God is nothing less than to tell what God has said to the church.

God being perfect, he gave to the church a perfect message, with the design that the church should hear and accept that message in its perfection.

It is therefore important, in the first place, to understand what is meant by the word "church," in our subject. The term "church," as used in our subject, must necessarily be understood to mean the assembly of persons converted to God by the hearing of the Gospel of Jesus Christ, proclaimed by himself, founded and organized by him into a covenant body of worshipers during his personal ministry on earth, with himself as its head. That body of which Jesus said, that the gates of hell should not prevail against it (Matt. 16: 18). That organization which in the first centuries of its existence endured the severest persecutions,—even martyrdom; in which many of its most faithful adherents sealed their faith with their own life's blood. That body whose Chief Shepherd preserved a succession of faithful representatives of its doctrine, faith and love through the long, dark period of the Middle Ages; and nourished it through the years of the great Reformation of Martin Luther and others; and until it resumed its ancient organic form, in the year 1708, at Schwarzenau, Germany; of which Alexander Mack, Sr., wrote, saying: "We have, indeed, no new church, nor any new laws: but in simplicity and true faith we desire to remain with the old church

which Christ instituted through his blood, and to follow the commandment which was from the beginning" (*Mack's Writings,* p. 138). That body, which from this time on, has by regular succession expanded and developed into its present magnitude, as the General Assembly of the Church of the Brethren.

The message, therefore, which the church of 1908 has heard from God, is the same message that her primitive ancestress heard from God, through his Son Jesus Christ, during his personal ministry and teaching among his disciples; and his spiritual ministry from his resurrection to his ascension; and through the inspiration of his chosen apostles.

Thus the entire message was delivered to the church during a period of nearly a century from its beginning. As to the contents of that message, our only reliable source of the most direct information is the last twenty-seven books of the Holy Bible, as canonized by the best ecclesiastical authority, many centuries ago, and entitled *The New Testament of Our Lord and Saviour Jesus Christ.*

This blessed volume has ever been held as strictly sacred and divine by all Christendom. It has stood the test, and been preserved, as we must believe, by superhuman power, and kept intact and inviolate against the fiercest opposition of all its enemies and critics. God has also shown the church throughout this great message the absolute, self-evident proof of the divine authenticity of the Old Testament, composed of the first thirty-nine books of the Holy Bible. This proof exists in the fact that the contents of God's message to the church show the complete fulfillment of all the Old Testament types, shadows and prophecies predicted in it thousands of years before their fulfillment. Besides, when they are compared, either one proves the authenticity of the other; and their agreement shows that they have one common origin, and that the primary purpose of both is the salvation of the world, through the Son of God. Now, the church is told that "God

so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16). This great love God had when Adam and Eve were overtaken in sin, and when he declared to the serpent that the seed of the woman should bruise his head, and that he should bruise his heel (Gen. 3: 15).

In this very emphatic declaration God already indicated his determination to exercise his great love, through the production of a Son, who should suffer in behalf of the yet unborn sinful world; and through his suffering overcome the world, conquer and completely subdue Satan, and destroy all his works (Heb. 2: 14; 1 John 3: 8).

In about four thousand years God fulfilled this great promise by sending his angel Gabriel to the virgin Mary to notify her that she should bring forth a son, whom she should name Jesus, and to say to her: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God (Luke 1: 35). She was told to call his name Jesus because he should save his people from their sins (Matt. 1: 26); and also Emmanuel, because he would be "God with men" (Matt. 1: 23). Immediately after Jesus' birth, God sent his angel to notify the shepherds who were watching their sheep by night, saying: "Behold, I bring you glad tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Suddenly there was with the angel a multitude of the heavenly host praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2: 8-14). Thus was the "seed of the woman" developed, and God's first great promise fulfilled (Gen 3: 15). As to the divinity of his Son, God has shown the church, by Matthew, an unbroken line of his ancestors, from his birth, through forty-two generations, back to the patriarch Abraham, his great covenant-father (Gal. 3: 16),

(Matt. 1: 1-17). By Luke he records a complete line of his progenitors through seventy-five generations to Adam, and back to himself, the Creator (Luke 3: 23-38). By John he declares his existence with himself before the creation of the first man, saying: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life, and the life was the light of men;" and that this "Word was made flesh and dwelt among" his people who "beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1: 1-14).

The church is also informed that "there was a man sent from God," miraculously produced and filled with the Holy Ghost from his birth, "whose name was John," who came for a witness to bear witness of Jesus, that all men through him might believe in Jesus (John 1: 6, 7). When John saw Jesus coming to him, one day, he said: "Behold the Lamb of God, which taketh away the sin of the world;" and "that he should be made manifest to Israel, therefore am I come baptizing with water." "I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God" (John 1: 29-34). Again, at Jesus' baptism, God himself, by audible voice, was heard to say: "This is my beloved Son, in whom I am well pleased" (Matt. 3: 17). Again, on the mount of transfiguration, Peter, James and John witnessed that Jesus' face did shine as the sun, and his raiment was white as the light, and that Moses and Elias talked with him, and a bright cloud overshadowed them, and a voice out of the cloud said, "This is my beloved Son; hear ye him" (Matt. 17: 1-5). Of this event, Peter testifies later, saying: "We have not followed

cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ; but were eye-witness of his majesty." "For he received from God the Father, honor and glory, when there came such a voice to him from the excellent glory: This is my beloved Son in whom I am well pleased. And this voice which came from heaven, we heard, when we were with him in the holy mount" (2 Peter 1: 16-18). Jesus, himself, in his prayer, refers to his pre-existence, with the Father, saying; "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee, before the world was" (John 17: 5). In about forty days this prayer was answered. His disciples were with him, when he ascended, and beheld him, until a cloud received him out of their sight. Then two men in "white apparel" stood by them, and said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven" (Acts 1: 11). Lastly, the promised Comforter testifies of Jesus' divinity. Shortly before his crucifixion, Jesus had said to his disciples: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you" (John 16: 7). "He shall testify of me" (John 15: 26). In about ten days after his ascension, at Pentecost, the Comforter came, according to Jesus' promise,—proving conclusively his arrival at the right hand of the Father. Besides, his testimony of all that Jesus had said and done, both confirmed Jesus' ministerial work among men; and showed the approval of the Father in heaven of the same.

Now the church is informed that Jesus is received up into heaven and is set down on the right hand of God, (Mark 16: 19.) that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. (Heb. 2: 17.) Shortly before his death, Jesus said to his disciples: "Be of good cheer, I have overcome the

world." (John 16: 33.) After being seated upon his heavenly throne, he says to the church, by revelation: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3: 21.)

After the descent of the Holy Spirit, Peter testifies of Jesus' majesty with the Father, saying: "Those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, who before was preached unto you: Whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you; and it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (Acts 3: 18-23.) To the Hebrews, it was said, also, that "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." (Heb. 1: 1-3.) God has also shown the church, that saving grace can be possessed only in deep humility, simplicity and self-denial. Through the deepest humility of his Son, God has made his grace, "that bringeth salvation, to appear unto all men," teaching them, that denying ungodliness and worldly lusts, they "should live soberly, righteously, and godly in this present world; looking for

that blessed hope, and the glorious appearing of the great God and our Lord and Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2: 11-14.)

God said of his Son, before his birth, "He shall be great, and shall be called the Son of the Highest." (Luke 1: 32.) He was in the form of God, and equal with God; but he took on himself the form of a servant, and was made in the likeness of men: he humbled himself and became obedient unto death, even the death of the cross. (Philpp. 2: 6-8.)

Consistent with his humble mission into the world, God knowing that his Son should be the Founder, and Head of his church on earth, he so provided that his nativity, manner of life, character, and teaching, should preserve inviolate the great fundamental principles of humility, simplicity and self-denial, that the church he would establish, might be able to receive his atonement; and that those principles might, in turn, ever preserve the church against all ungodliness and worldly lusts.

Accordingly, God selected the human parentage of his Son, from the most humble citizens, of the despised, rejected town of Nazareth. He was born in the humble town of Bethlehem; and was wrapped in "swaddling clothes," and laid in a manger, indicating the absence of all pomp and vain display, when it was known that the new-born child, was an infant King. Again, the annunciation of his birth was not made to the Jewish Sanhedrin in a decorated court of the temple, in the capital city Jerusalem; but to the humble shepherds, who were faithfully watching their sheep, in the field by night. Again, God, through his Son, has shown the church that true greatness exists only in great littleness and simplicity. At the age of twelve years, when in the temple with the Jewish doctors, Jesus made a striking demonstration for the future church, of the fact that it is possible for perfect simplicity

and humility to clothe a noble character, having deep wisdom, great understanding, and a burning zeal to be about the heavenly Father's business; and that it is possible for anyone, under such conditions, to increase in wisdom and to grow in favor with God and man; and enjoy a full measure of God's grace. (Luke 2: 40-52.) Again, when Jesus entered upon his public ministry, and wanted to be baptized, he came to John, his humble forerunner, whom God had sent from heaven to baptize him.

John's nativity was also as miraculous, and his life as simple and peculiar as was that of Jesus. His raiment was camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. (Matt. 3: 4.) Thus we can see that God's way of inducting the Great Founder of his church, into his official position as such, was by the employment of the simplest and most humble agencies; and that all of them signified God's design that the principles of simplicity, deep humility, and self-denial, must be as prominently maintained in the polity of the church so founded, as they were in the Founder, and in the means he employed in founding it.

Again, during his entire ministry, Christ associated most with the humble,—the common people,—even with little children, all of whom he loved! Thank the Lord! Instead of making his home in proud Jerusalem, he would retire to the humble village Bethany, and lodge with a broken-hearted, parentless family. Again, when Jesus chose his twelve disciples, he selected them from the common classes. A number of them were humble fishermen, men who cared not for worldly reputation and riches.

Although Jesus was equal with God, and the heir of all the world, he made himself equal with the poor. He owned no home. When a certain scribe said unto him: "Master, I will follow thee whithersoever thou goest," he replied, saying: "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." (Matt.

8: 20.) Jesus became poor for the sake of the humble poor. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Cor. 8: 9.)

Once, on his return to Nazareth, he went into the synagogue, and read a prophecy from the book Isaiah, predicting the character of his mission into the world, to be, especially in behalf of the poor, and the most distressed classes of men, as follows: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." When he had read this prophecy, "the eyes of all them that were in the synagogue were fastened upon him." And he said unto them, "This day, is this Scripture fulfilled in your ears." (Luke 4: 18-21.)

Again, only four days before his crucifixion, Christ made a public exhibit of the real characteristics of his kingship and kingdom, by his triumphal entry into the city of Jerusalem. He comes, not in worldly pomp and grandeur, sitting in a stately chariot drawn by a few spans of gay, prancing horses, in flashy harness,—not arrayed in princely suit, in vestures of silk, with a golden chain about his neck, and a ring on his hand. But he comes, clothed in his peculiar seamless coat, meek and lowly, according to the ancient prophecy: "Fear not, daughter of Zion; behold thy king cometh sitting on an ass's colt," (John 12: 14, 15.)—a donkey,—to men, a beast, naturally homely; yet necessarily borrowed now, because of its fitness for this special service; and covered with men's garments, instead of a saddle. The church can never escape the force of the divine teaching of this simple performance. The prophecy already cited, proves this peculiar display, not an accident, but to be for a divine purpose.

Think of the only Son, and sole heir of God, who owns

the world, entering this magnificent metropolis in such a meek, lowly and unpretentious manner, as if unable to appear better!

By this exhibit, God has shown the church his way of inaugurating the Prince of Peace into his kingly office, teaching the church again, that true greatness can only be attained through deep humility, simplicity and self-denial. And that, if such lowly and simple means were required of Jesus to enable him to become the "blessed and only Potentate, the King of kings, and Lord of lords," (1 Tim. 6: 15.) most conclusively, the same principles must be developed in his subjects, to meet his divine approval.

This humble deed of Christ should impress the church of 1908, that the only way to be exalted, is God's way. Jesus taught, saying: "Whosoever exalteth himself, shall be abased, and he that humbleth himself shall be exalted." (Luke 14: 11.) Jesus was exalted by humbling himself.

Again, the church is informed that God has, through his Son, established in her body, his great eternal love for all men; that her members should exercise the same great love among themselves, unto their own perfection, and unto the salvation of all men. "God is love." God showed the church the greatness of his love, by giving his only Son for the world. "The Father loveth the Son." The Son showed the church the greatness of his love, by giving his life for her, as her Redeemer and atonement. "Greater love hath no man than this, that a man lay down his life for his friends." He commands the members of the church to love one another as he loved them,—love one another so much as to die for one another. He gave them the test by which they could know for themselves that they have that great love, as follows: "He that hath my commandments, and keepeth them, he it is that loveth me." (John 14: 21.) "If any man love me, he will keep my words." (John 14: 23.) "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments ye

shall abide in my love, even as I have kept my Father's commandments, and abide in his love." (John 15: 9, 10.)

God has also by inspiration delivered to the church the salutation of the "Holy Kiss," of love, as a method of fraternal greeting to be observed among the members of the church, together with the right hand of fellowship, having purified their souls in obeying the truth through the Spirit, unto unfeigned love of the brethren; with whom it is the outward expression, that they love one another with a pure heart fervently. (1 Pet. 1: 22.)

While the literal act of the salutation is much the same as commonly practiced, there are, however, new meanings given it, in God's last message to the church. It is called both "holy kiss," and "kiss of charity," or love. (Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Thess. 5: 26; 1 Pet. 5: 14.)

The church is told also, that she is "the salt of the earth," and "the light of the world," and, to let her light so shine before men that they may see her good works, and glorify her Father which is in heaven. (Matt. 5: 13, 16.) She is to proclaim Jesus' invitation: "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt. 11: 28-30.) Accordingly, the members of the church are warned not to be unequally yoked together with unbelievers: that righteousness has no fellowship with unrighteousness; that light has no communion with darkness; that Christ has no concord with Belial, (or worthless fellow,); that a believer has no part with an infidel; and that the temple of God has no agreement with idols.

To the church, it is said, "ye are the temple of the living God, as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will

receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. 6: 14-18.)

Here, the members of the church are plainly told to have no fellowship, whatever, with any other organization or adverse party, and that any such attempt will disqualify them to be sons and daughters of God, and to meet his approval. They are also told not to be conformed to this world but to be transformed, by the renewing of their mind, that they may prove what is that good and acceptable and perfect will of God; (Rom. 12: 2.) as obedient children not fashioning themselves according to their former lusts, in their ignorance; (1 Pet. 1: 14.) and not to love the world, neither the things that are in the world. (1 John 2: 15.)

They are told to have the same mind one toward another; (Rom. 12: 16.) to all speak the same thing, that there be no divisions among them; and that they be perfectly joined together, in the same mind, and in the same judgment. (1 Cor. 1: 10.) "For to be carnally minded is death; but to be spiritually minded is life and peace." (Rom. 8: 6.)

The members of the church are told, also, to be at peace among themselves; (2 Thess. 5: 13.) and, as much as possible, to live peaceably with all men; (Rom. 12: 18.) to settle all their difficulties among themselves; (Matt. 18: 15-17.) and never to go to law, together, before the unjust; (1 Cor. 6: 1.) to refrain from taking any kind of oath; (Matt. 5: 34-37; James 5: 12.) to resist not him that is evil; (Matt. 5: 38-42.) and to abstain from all appearance of evil. (1 Thess. 5: 22.)

Finally, God has, through his Son, committed his great New Testament message to the church, saying, substantially; as follows: "Thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 25: 46, 47.) "All power is given unto me in heaven, and in earth. Go ye therefore, and

teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28: 19, 20.) "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16.) "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11: 6.) "Whosoever believeth on him shall not be ashamed." (Rom. 10: 11.) "Whosoever shall call upon the name of the Lord shall be saved. But how shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" (Rom. 10: 13-15.) Since, then, "faith cometh by hearing, and hearing by the word of God," (Rom. 10: 17.) and since God in Christ has committed the word of reconciliation to the church, it follows, as a logical conclusion, that the church is under the greatest obligations to God, to bring the "word of reconciliation" to the hearing of the unsaved nations.

God's commission requires the church to teach the nations to observe all things whatsoever his Son commanded the church to observe; because he gave them to his Son, to give them to the church, that the church should teach them to the world. Accordingly, God's Son said; "I have not spoken of myself; but the Father which sent me, he gave me commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak." (John 12: 49, 50.)

Next to baptism in his commission, God has, through his Son, delivered to the church by institution, the three great ordinances of Feet-washing, Lord's Supper, and Communion,

to be observed in the church from time to time; designed to cleanse, sanctify, strengthen and reconsecrate the inner man of the heart; to impart spiritual life and promote spiritual growth. The literal, outward observance of each is significant of a similar inward, spiritual operation. The purpose of the feet-washing is not for the cleansing of the feet, but imitative, only, of such cleansing. It signifies the inward recleansing of those who have been previously cleansed through baptism in their conversion, each time it is observed. (John 13: 12.) It is also a condition to insure the observer of his partnership with Christ. (John 13: 8.)

While the Lord's supper,—a full evening meal,—a feast of love, strengthens the body of the observer, its typical meaning transports his thoughts forward, to the evening of this world and the second coming of his Lord Jesus Christ; and his great marriage supper, of which it is an appropriate portrayal. (Luke 12: 37; Rev. 19: 7-9.) Thus, while the body is feasting on the literal supper, the inner man is enjoying a spiritual feast, unto the quickening of faith and hope, and is made able to realize more vividly, his glorious eternal union with his Lord.

While the partaking of the bread and cup of communion (1 Cor. 10: 16.) imparts spiritual life to the observer, (John 6: 53-58.) and reminds him of the actual crucifixion of his Lord, and the divine purpose of it, it is also intended to show forth, exhibit, or proclaim, Christ's death, in the world among men, until he comes again. (1 Cor. 11: 26.)

Now, Jesus encourages his disciples in the observance of these great ordinances, saying: "If ye know these things, happy are ye if ye do them." (John 13: 17.) And he also encourages them to faithfully impart them to others, saying; "Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." (John 13: 20.)

God has also given to the church by inspiration, of James,

the gracious, consoling ordinance of the Holy Anointing with Oil, for his children, in bodily sickness; to be administered subject to their call, by the elders of the church; with the assurance of receiving special blessings, as a result. (James 5: 14, 15.)

The concluding part of God's Message is the great Book of the Revelation of Jesus Christ; which God gave to him, to give to the church. It is, to a great extent, prophetic and mysterious. Yet a blessing is promised to him "that readeth the words of this prophecy," and to them that keep those things which are written therein. The reader of that book may rest assured that its contents are facts, in which he is, or will be, personally interested, one way or another: because it deals with the states and eternal destinies of all men, both of the righteous and of the wicked.

A most beautiful description is given in this book of the marriage of the Lamb,—Christ, and his betrothed wife, the church; who hath made herself ready, by her righteousness, being arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints. (Rev. 19: 7, 8.)

Likewise a most sublime and graphic account is given, of the Holy City, the Heavenly Jerusalem,—the Eternal Home of the faithful; and of the pure river of water of life; and of the tree of life. (Rev. 22: 1, 2.) "These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done." "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city."

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." "The grace of our Lord Jesus Christ be with you all. Amen." (Rev., Chaps. 21, 22.)

J. W. Lear

Part Two

What the Church Has Done with the Message

By J. W. Lear

The church is God's purchased possession. The blood of his Son paid the price. By the Word and the Spirit she is sanctified and equipped for service. Christ is the head of the church. The church is his body existing because of him. Therefore Christ is still incarnate in the world through the church. The doctrines taught by himself in person are to be expounded by his espoused. The spirit of compassion exemplified in the Christ is to be exemplified by his body of believing members. They are to enroll as ambassadors in Christ's stead, beseeching a lost world to be reconciled to God. As vicegerents we are to be busy transacting the King's business.

The message referred to in the former article contains the good news of salvation for a sin-cursed world. Universal sin, justification by grace through faith, regeneration of the soul to a new life in Christ Jesus, adoption into new family relations, sanctification by the Word of Truth and Spirit of Wisdom to perfect a people for his glory are doctrines from God. Those who have been made partakers of the divine nature are declared by the same message to be witnesses of these things. Those who have been forgiven much are constrained to love much, and love is the dynamo that furnishes the power for service. The Church has written a varied history. Spirit-filled and guided she has arisen on the waves of opposition to accomplish great things for God. Worldly-minded she sank beneath the dignity of the Christian Church and failed to reflect the image of the head.

During the first century the Church was intense in her desire to proclaim the remarkable message. The advocates prayed, fasted and witnessed to promote this revolutionizing doctrine. Filled with hope and joy, they were overflowing with anxiety that others might be likewise abounding in all the fullness of God.

As might have been expected, Satan launched his heaviest artillery against this heavenly institution. Human slaughter was his delight. However, human blood spilled in behalf of the cause these worthies had espoused only proved to be a fertilizer which was productive of greater progress. "The blood of martyrs became the seed of the church." In a few years Judea, Samaria, Asia Minor and parts of Europe were aglow with the light of divine truth. The Devil finding himself defeated in his plan to destroy the work of Christianizing the world, conceived the idea of taking the Church into his arms. By feigning friendship he hoped to get her under his fostering care. How well he succeeded history records. This was a sad day for religion. When the Church was directed by State she lost her influence upon society. Any compromise with the Devil means loss. It results finally in hiding the light under the bushel and losing the saltness of the salt. The bride of Christ has only one guide who can keep her in the path of right and present her faultless on that memorable wedding day. Christ sent another Paraclete for that purpose, and a woeful time is ushered in for both Church and World when the Church is led by any other power.

It is fair to say, however, that through the centuries of State rule, Spanish Inquisition and the Dark Ages a few followed the star of promise and kept the fire of consecration burning in their hearts. Now and then persons could be found who believed and asserted that we ought to obey God rather than men. The Holy Spirit was kindling strong conviction in hearts that finally broke into a flame of protest against the corruption of the age. For four hundred years men like Wyc-

liffe, Huss, Erasmus, Luther and others equally as bold opposed the authority of popery and started a wave of opposition that was irresistible.

Thus it will be observed that in the beginning of our activities as a present church organization the religious world was in a state of chaos. Traditions of men had found their way into church creeds. These were taught to be equally as binding as the inspired Word upon the followers of Christ. These innovations, as is always the case, became nauseating to the more spiritual of the people, and with an open Bible they rebelled against the Roman Church. During this—the Reformation period—different schools were founded, each representing what they thought to be the real interpretation of the heavenly Father's will. However the majority of these schools retained in part some of the objectionable features that caused the religious struggle.

During this era of heated discussion and unsettled ideas, a large number of people separated themselves from all church organizations and endeavored to live a Christian life independently. A few of these Separatists, as they were called, saw the folly of such a course. They realized the need of an external organization to more fully propagate the doctrines of Jesus, and successfully carry on the work inaugurated by himself and delegated to his followers—viz., the evangelization of the world.

Accordingly, in 1708, eight of these honest, simple-hearted people bonded themselves together after careful meditation, prayer and fasting, to start an organization founded upon no other creed than the New Testament. The Word and the Holy Spirit guided them to the water where they were all baptized by trine immersion, the mode authorized by Christ, Matt. 28: 19, 20, and practiced by the apostles, Acts 2: 38. Their great desire to unfurl a banner upon which was inscribed: "The Gospel is the power of God unto salvation to every one that believeth," is the only apology that need be offered for this ac-

tion. They were fearless in the proclamation of this great Pauline truth. They were zealous in their belief and anxious that all men would join them in the propagation of the Gospel as understood by themselves, yet they maintained that membership in the church of Jesus Christ was to be had on the ground of faith, love and obedience, rather than on the material platform of compulsion, which many of the reform organizations were practicing. For several hundred years prior to this date, almost all thought of evangelization was dropped. Finding orthodox ground upon religious questions was the all-absorbing question. In the midst of the babel that then ensued this little band of meek, yet zealous followers of Christ proclaimed that the New Testament was a message from heaven embodying social principles and religious doctrines that should be adopted by the church unaltered and unamended.

The Gospel to these reformers of the Reformation was an exceedingly precious document. It was their life and life's pleasures. Promotion of lucrative ambitions was of secondary importance. Their conversation was about heaven, from whence they looked for the Lord Jesus. They carried their religion into their business relations. The burning question was to exemplify in their lives the highest principles of Christianity. Hence, an avocation served only as a means to carry forward "the vocation whereunto they were called."

Missionary enterprise, as applied today, was among this people an infant if born at all: nevertheless, these humble followers believed in making disciples as they went. And what is more, they did not need to be coaxed by committees, nor driven by threatening bombs from the pulpit to accomplish this God-given work. The wonderful activity manifested by the early church was not an outward show nor gushing sentimentality, but a spontaneous illumination fed by the oxygen of love and fire of the Holy Ghost, and kindled by the brands of persecution. I dare say the church has not since recorded

such an average of enthusiasm to propagate truth as these worthies maintained.

The simplicity and zeal of the Brethren attracted many sincere people to their services to learn the gospel story of redeeming love. The fact that they allowed the Holy Spirit to search out the deep things of God and reveal them unto themselves, and obeyed literally his revelation, brought upon them virulent persecution from the scholastics who desired scholarship and worldly wisdom to form a component part of interpretation. When the pressure of ecclesiastical war became too flagrant for this peace-loving people, they began to emigrate to America. To find homes? Yes, but primarily to find a refuge from the storm of persecution and more favorable territory to carry into execution the idol of their heart.

This persecution, viewed from the human angle, would seem to have been a hindrance. But not so. It only proved a blessing in disguise. Persecution from without always proves a blessing. It weeds out the insincere and formal worshiper and leaves the true-hearted, loyal worshiper to keep the fire burning upon the altar. It is only to be expected that every one who came through this furnace of trial, whether layman or official, became a preacher of righteousness.

Persecuted, property confiscated, compelled to leave their native land, tossed upon the stormy sea for weeks and landed upon the shores of a new and untried country was not sufficient to lessen their faith nor cool their ardor for their Master's work. With the determination of the average frontiersman coupled with holy zeal, they felled the forest, and with the product, built homes to rear families and establish altars, (which is more than many so-called Christians do today), also schoolhouses to educate their children, which in many instances served as places to preach, sing and pray salvation truths into the hearts of their hearers. Consecration, sacrifice and self-denial were their watchwords. It was no uncommon occurrence to see these pioneer preachers riding horseback for

miles, over mountains, through forests, by new and untried roads, fording streams large and small, with food for themselves and beast in the saddlebag, having no other motive than to reëcho God's voice, and proclaim his message over this new domain. I hear someone say that they went at their own expense, and thus gave to the people a free Gospel. True, but we should also remember that no gift was ever bestowed but that it cost some one something to give it. I am sure those sturdy laymen of the early church were too much interested in this common cause to allow the minister to do all the work or make all the sacrifice. Had you been at the home of the minister during his absence, you might have beheld his laymen brothers helping to clear his land and take a hand in sowing and reaping his crop, thus increasing his capital, which meant much more to him than a mere support.

So mightily did the Word of God prevail through the sacrificing efforts of our forefathers that before the close of the eighteenth century churches were established in New Jersey, Pennsylvania, Maryland, Virginia, North Carolina, Tennessee and Kentucky, and early in the nineteenth the Gospel as understood by the Brethren was preached in Ohio, Illinois and Missouri, and the membership had exceeded seventy-five thousand. To accomplish this in so short a time from so small a beginning, and under such trying circumstances, required more real sacrifice than our present-day efforts in the foreign fields. One thing that aided the cause of the early church was their consistency. They not only talked and preached the message but they lived it among their neighbors. Honesty, integrity and uprightness were notable assets. They firmly believed in the scriptural injunction: "Let your light so shine before men that they may see your good works and be constrained to glorify your Father which is in heaven."

About the only plan used to broaden our field of operation until near the close of the nineteenth century was the act of colonization. Single families would push out into hitherto un-

tried fields and thus a nucleus would be formed for the teaching of the simple gospel story. Practically all of the churches in the United States established by the Brethren are the product of this system of mission work. This too has been accomplished, almost entirely, without any specially arranged organization for its promotion, other than the commercial advantages that these new countries afforded, and plans and propositions offered by land agents and corporations, whose main ambition was to sell their products to any one that could be induced to buy. With this system it is very little less than a miracle to see the results which have accrued therefrom. What might have been accomplished by a thorough organization inside the body, whose only ambition would have been to glorify God by a system conducive to transplanting church colonies, is known only by the divine mind. To say the least, the church has lost much in failing to arise to her opportunity of having a systemized effort of home evangelization.

It is painful to have to state that the church in the last half-century has increased numerically but very little. We have not nearly kept pace with our colonial fathers in this respect. To what does this deficiency owe its origin? Are we less aggressive than they? Is the spirit of sacrifice and self-denial less potent in our lives? To my mind the cause is chargeable to past and present conditions. What we shall now say is not to be taken as a spirit of criticism, for it is by no means given as such. It is our purpose to try and demonstrate how the message has been hindered, that it might serve as a warning to us and the future generations that shall take up the work.

A generation ago the proclamation was very much retarded by the spirit of *seclusion,* fear of *organization* and *education.* It is possible that the long series of hostilities waged against the church, and the knowledge that their polity was very unpopular in many places, was partially the cause of their seclusiveness. The edge of their boldness had worn away

and their efforts were exhausted more nearly within the bounds of their own families. The cities, crowds and busy places were neglected. Hence we are practically unknown and woefully misunderstood where our common religion and simple methods of living need most to be propagated. Persecution is no excuse for seclusion. The early disciples went everywhere preaching the Word. Paul entered the busy marts in his great earnestness to deliver the message that had been burned into his soul. This great task was not accomplished, however, without great travail upon his part. He felt indebted to deliver this heavenly *Emancipation Proclamation* to as many people and nations as in him was the ability. The common idea that the message is unpopular was not sufficient ground for seclusion. It is ours to sow the seed and water the soil at any cost, the increase belongeth to God. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing seed for sowing, shall doubtless come again with joy, bringing his sheaves with him." Psa. 126: 5, 6.

A lack of organization greatly retarded the progress of the church, and has hindered and weakened our possibilities of growth. We were slow to recognize that missionary committees, general and local, were necessary adjuncts to successful missionary enterprise. The Sunday school so well begun by the early church, which was the only institution at the time in which the church as a body could meet to study God's Word was looked upon as an unwarranted institution. In most all of the churches it was discontinued as a result. We do not charge our brethren with malicious intent to retard the work of evangelization. Nay, we rather maintain that theirs was a sincere fear that these human organizations were human creations, unwarranted by the spirit of the Gospel, and dangerous appendages to the perfect and divine organization, the church. They failed to see at the time, that they were methods by which the principles of this glorious institution could be more adroitly put into operation. Any method

that will assist the church in answering the petitions in the prayer our Lord taught his disciples, and the one we oft repeat, should be accepted and adopted whether time-honored or not. The rule of operation should be to accept any method upon which the Holy Spirit would set his seal in his effort to carry the truth to all the nations of the earth.

Preparation in order to the accomplishment of a given task is often vastly more important than the operation of the task. In fact, momentous problems are only accomplished by years of painstaking preparation. The lapse of unknown time before the creation, beside the four thousand years of known time since the creation, was consumed by the Trinity in preparing, as over against one hundred years in unfolding the wonderful plan of redemption. In the time covered by the incarnation period of our Lord, the thirty years of preparation is put in contrast with the three and one-half years of active ministry. These examples are sufficient to prove that a given task can be performed much more expeditiously and effectually, if the proper care has been exercised in acquiring the efficiency. Our improvised ministry of today, both in number and efficiency for service, is, we believe, partially traceable to our fear of education, both literary and biblical. Also to the often-expressed idea that to especially prepare for the high calling of an ambassador was an act to be regarded with grave suspicion. Our past and present needs stand as a vindication of this assumption. Had we had sufficient men and women, trained as evangelists and personal workers, to meet the crying need among the churches and elsewhere; pastors and missionaries with a large working knowledge of the Bible to enter our cities and foreign ports; bishops with a large enduement of biblical knowledge and spiritual zeal to hold and train the saved for service; educational institutions sufficiently supported to prepare these workers; and healthy training and support upon the part of parents and church to encourage our young people to faithfully prepare for the high calling

of God, he alone would be able to chronicle the result. As it is, the different mission boards are calling for workers: workers that are willing and competent to enter the open doors of opportunity, and the cause is suffering because they are not. Who is to blame for this deficiency? It might be laid by some at the threshold of the ministry and missionaries. I trow not. Had the church, as a body, shown as much holy zeal, through the gifts with which they were supplied, in taking the world for Christ, as did the handicapped ministry, we might be fifty or one hundred years ahead of our present attainments.

For a number of years the question of missionary activity at our national assemblies was tabled. We were almost wholly given over to discussing and deciding what measures of church polity were orthodox. Church government and scriptural interpretation of the peculiar doctrines and practices of the church came in for their full share of discussion. This we ought to have done and not have left the other undone. Along with our interpretation had we taught such scriptures as Matt. 28: 19; Mark 16: 15; 1 Cor. 9: 7-14; Rom. 10: 15, in the light of present-day beginnings, many problems ot church government would have arranged themselves, and much of our internal trouble that has wrought such fearful havoc in our ranks might happily have been averted. Every one a worker, organized and well-directed, lessens the chances for dissention, and reduces to a minimum opportunity to plan a scheme of insurrection. It is however, phenomenal, and even miraculous when we take a survey of what has been accomplished by our ministerial force. Uneducated as many of them were, carrying a free Gospel to the people almost wholly at their own expense, often maintaining large families at home, we can only account for their success in the fact that these holy men had a strong passion for souls, a deep reverence for God and a special enduement by the Holy Spirit to lead them into the work entrusted to the church. The arm of the church has ever been shortened because of her failure to control her

servants. To have educated, organized and sent forth into the world such an army of loyal sons as the Brethren Church has produced, to carry out the commission of our Lord, and then to have supplied their every need, would have startled the Devil and caused much rejoicing in heaven among the angels.

In the last decade of our activities, the message has been lifted from the table and after a careful examination we have surely discovered that the breadth of God's plan for us is world-wide evangelization. Wherever man is found and in whatsoever state, our instructions are to meet his needs with the Gospel. The old idea that the apostles on the day of Pentecost fulfilled the commission, and that we are not responsible for the salvation of the heathen abroad, is slowly giving away to the missionary cry—*On to the rescue.* The member that now advocates that there is too much to be done at home to talk about foreign work is left behind in the dust that is shaken from the feet of the marching army of workers.

We are now eagerly setting our faces toward Europe, Asia, Africa and the islands of the sea, to help reclaim these lands for Christ. Our meditations, songs and prayers are laden with a very serious concern for the unsaved everywhere. It is with a great degree of keenness that we feel the sting of lost opportunity, and now from every corner of our Fraternity, momentum is being gathered for a desperate conflict with Satan's forces. For the performance of this great task the Spirit is ready to make intercession for us with groanings that cannot be uttered.

The church has already accomplished much, and it is impossible to calculate what might be wrought if it were not for the unawakened souls in the church that are applying the brakes of indifference on this mountain climb. If every member was spirit-filled and fully consecrated, our efficiency would be much greater. Commercialism is clogging the wheels of progress. Too many of our members are laying up treasures

at the wrong place. Thousands will be disappointed on the great day of awards.

The Lord has prospered us marvelously. Money in abundance we have, but a disposition to give as the Lord has prospered, many have not. The voice of God through the prophet Malachi needs to be taught to our people until they get the application. Many are hoarding their blessings and through selfishness and stolid indifference are carrying on a system of wholesale robbery, and that too against him who giveth us liberally all things to enjoy. Others are reveling in bodily luxuries, wasting our Lord's money while he is calling for our service to go for him to the rescue of the millions that are dying in sin all about us.

"While the souls of men are dying
And the Master calls for you,
Let none hear you idly saying
There is nothing I can do."

The message says: "Whosoever will call upon the name of the Lord shall be saved." What a manifestation of divine love! But brother, listen to the obligation laid at our doors by the rest of the passage! "How then shall they call upon him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they are sent?" Rom. 10: 13-15. God is willing to save all that call, but how much of the sending are we willing to do? We, who claim to preach a whole Gospel, and fault others for not doing so, ought to be exceedingly zealous in carrying the beautiful story to all that we can. Our responsibility will surely be commensurate with our claims.

"Hear the voice of the Master proclaiming to all
Go and work in the harvest today,
For the fields whitely gleam and the hours quickly fly,
And the wheat may be lost through delay."

Chapter Five

What the Church Stands For: Her Doctrines

H. C. Early

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By H. C. Early

It cannot be expected of any one to discuss all the doctrines of the Church within the period of one address, or even name them with a word of comment. Therefore the doctrines peculiar to the Church of the Brethren shall be brought forward and emphasized at this time, and those doctrines held in common by all the Protestant churches shall be passed with mere mention. With this understanding I shall proceed.

First, let it be understood that the Protestant churches, for the most part, agree on the large and fundamental doctrines of the New Testament: on the existence of a God, the Creator and Upholder of all things; the Inspiration of the Holy Scriptures; the Divinity of Jesus; the Incarnation that Jesus might become the Saviour of the world; his death in which atonement was made for all men; his Resurrection from the dead by which he became the Resurrection and the Life; his Ascension to heaven where he serves the children of God as their High Priest; his Coming Again the second time, as King of kings and Lord of lords, to receive his bride, the Lamb's wife, and to take vengeance on them that know not God and obey not his Gospel; the Personality of the Holy Ghost; his office in Applying and Sanctifying the Word to the heart; Regeneration of heart by which the sinner becomes a child of God; Sanctification; Justification; Christian Experience; the Final Judgment and Dispensation of Rewards according to the deeds done in the body; and the triumphant and glorious accomplishment of God's Final Purpose to be all and in all,

—on all these great and precious doctrines, I say, the Protestant world is practically united. They are the great doctrines believed and taught by them all, and the Church of the Brethren would be understood as believing and teaching them with all her heart. For them she contends as of fundamental importance. She is settled in the conviction that whatever else may be held in ever so good faith, it must be in vain if the foregoing doctrines, as fundamental doctrines, are not most heartily believed and accepted. On this point the Church of the Brethren is fully established.

The Brethren lead in teaching the Authority and the Unity and the Sufficiency of the Holy Scriptures. They hold that the Bible is an inspired revelation of God to man, that it was given with authority and confirmed and sealed by the death of the Son of God. It is held that when God speaks it is final, that there is no appeal, that he speaks with full understanding, as well as authority, and that the only safe ground is to accept the Word of God in all good faith and obey it. Also that the Scriptures are a unit; they are the expression of truth; truth is always in harmony with itself. Want of understanding is the fruitful ground of scepticism and infidelity. The Scriptures being a unit, what is taught by one of the inspired writers is taught by them all; they all stand for the teachings of the Master. The repetition of a command by the sacred writers, therefore, does not increase its authority. To command a point once is sufficient, and the obligations thereby imposed to obey are the same as if it had been commanded a dozen times. It is held also that the Bible is its own best commentary. One passage explains another, and the safest interpretation is to decide on the meaning of one passage in the light of all other passages that speak on the subject. Again, it is held that the New Testament is God's last revelation to the world, and all expectation for further, or "new," revelation must end in disappointment. The New Testament is a sufficient revelation, a perfect law of liberty, and whosoever adds to it will have

added to him the plagues therein described and whosoever takes from it will have taken from him his part in the kingdom of God. He has spoken for the last time.

Now to some of the distinctive doctrines of the Church of the Brethren.

The law of church membership. Faith, repentance, and baptism by trine immersion are held as conditions of membership and pardon, and as covering the ground of regeneration from the standpoint of the individual. The commission, which covers the ground of church membership, embraces teaching, faith, repentance, baptism, remission of sins, and salvation, the teaching to be done, of course, by disciples. Matt. 28: 19 mentions the teaching and baptism, giving the baptismal formula. Mark 16: 15, 16 mentions preaching, believing and baptism, and states that those who believe and are baptized are saved. Luke 24: 47 states that in the execution of the commission, repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Summed up, the teaching of the commission is, from the standpoint of those to be brought into the church, faith, repentance, baptism, remission of sins and salvation. That is, those who believe and have turned from their sins with godly sorrow for them, and have been baptized in the name of the Father, and of the Son, and of the Holy Ghost, have remission of sins and salvation. They are in a saved state; they have been born again and taste that God is precious. Such are true members of the church, the body of Christ.

The apostles taught and practiced after this manner in their day. Peter, who was God's mouthpiece on the day of Pentecost to lay open the saving doctrines of the kingdom of heaven, taught repentance and baptism in the name of Jesus Christ for the remission of sins and the gift of the Holy Ghost. Acts 2: 38. He taught the same in Acts 3: 19. And these were the first interpretations of the commission after it was given. So it continued through the teachings of the apostles,

and on through the early centuries of the church. On this doctrine the Church of the Brethren is very thoroughly established.

Prerequisites to baptism. Baptism is conditioned on faith and repentance. The order is, first, to be taught, then to believe and repent. Commission. It is the believer's baptism. The penitent believer in Christ is the proper subject, the only proper subject; not infants, nor idiots, nor wilful unbelievers. Without evangelical faith in Jesus Christ as the Son of God and the Savior of sinners, and in his Word as the power of God unto salvation; and without repentance, worked out under conviction of sin and godly sorrow, the sinner pledging himself to be faithful and obedient in all things, baptism is no more than a dead form. With true faith and repentance baptism becomes an outward sign of an inward work of grace which regenerates and saves the soul.

Trine Immersion. It is held that the New Testament teaches Trine Immersion with face-forward action as baptism, that it teaches only this mode. The position is based, in part, on the following considerations: Jesus named the rite by a word that means immersion. All scholars of every age agree on this. Endless testimony could be given. Prof. Moses Stuart, who was for many years the chief glory of the Andover Theological Seminary, says: "Bapto and baptizo mean to dip, plunge, or immerse into anything liquid. All lexicographers and critics of any note are agreed on this."—*Mode of Baptism,* p. 14, his work. Notice the two points affirmed. The word means to dip, plunge, or immerse and that all lexicographers and critics of any note are agreed in this. The scholarly John Calvin, the founder of the Presbyterian Church, says: "The very word baptize, however, signifies to immerse; and it is certain that immersion was the practice of the ancient church."—*Institutes,* Vol. 2, p. 491. Presbyterian Board of Publication. He gives positive testimony on the meaning of

the word and declares that immersion was the practice of the ancient church.

If the word "baptizo" had been translated, instead of transferred and anglicized, it would have saved much contention. King James' translators were not allowed to translate it. The third rule of the fifteen given to guide them in the translation said that "the old, ecclesiastical words should be kept, not translated." Baptism being an old, ecclesiastical word, the rule forbade its translation. But it is a notable fact that in the thirty odd translations made from the second century to the early part of the nineteenth, not in a single case is the word "baptizo" rendered "pour" or "sprinkle." That's an argument, from the standpoint of scholarship, very heavy in favor of immersion.

Baptism is called a "washing," Titus 3: 5; Heb. 10: 22; "birth," John 3: 5; "burial," Rom. 6: 4; Col. 2: 12; "planting," Rom. 6: 5. These figures are solid for immersion. Figures employed to symbolize things bear likeness to the things symbolized. There is absolutely no likeness between these figures and "pouring" and "sprinkling."

In the days of Jesus and the apostles, baptism was administered in the water and where there was much water. Matt. 3: 6; 3: 16; Acts 8: 38, 39; John 3: 23. Their baptism required much water and going into it in order to its administration. Immersion is the only mode of baptism that requires these conditions.

The grammatical construction of the commission, the three persons in the Godhead, with their respective offices in the salvation of man, teach three actions in baptism.

The commission, which is accepted as the baptismal formula, teaches that baptism is to be administered in (into, R. V.) the definite, or particular, name ("the name") of each definite, or particular, person of the Godhead; i. e., "in the name of the Father, and in the name of the Son, and in the name of the Holy Ghost." Prof. Latham in his *Handbook of*

the English Language, page 357, says: "Wherever there is a conjunction, there are two subjects, two copulas, and two predicates: i. e., two propositions in all their parts." The commission rendered according to this rule, would read: Baptizing them in the name of the Father, and baptizing them in the name of the Son, and baptizing them in the name of the Holy Ghost. Usually, however, the ellipsis is regarded as being sufficiently supplied by placing "in the name" before "of the Son" and before "of the Holy Ghost," making it read: Baptizing them in the name of the Father, and in the name of the Son, and in the name of the Holy Ghost. This rendering, according to the rules of grammar, gives three propositions and teaches three actions. And it may be confidently stated that all similar constructions are accepted by grammarians and linguists as embracing three propositions and teaching three actions.

The Scriptures reveal three persons as constituting the Godhead. See Gen. 1: 26; Matt. 3: 16; 28: 19; 2 Cor. 13: 14; 1 John 5: 7. It is taught also that these three are one, one God, not three Gods. 1 John 5: 7. The Godhead is an example of unity in trinity and trinity in unity. It is a tripersonal manifestation of the one God.

Probably the clearest example in the Scriptures of the tripersonality of the Godhead was given when Jesus was baptized of John. Matt. 3: 16, 17. Jesus, the second person in the Godhead, was baptized, the Holy Ghost, the third person in the Godhead, descended as a dove and came upon Jesus, while the Father, the first person in the Godhead, spoke from heaven, saying, "This is my beloved Son, in whom I am well pleased." This case is unmistakable. If it is possible to settle a proposition, this passage must be accepted as final on the tripersonality of the Godhead.

A few examples will enable us to understand, measurably at least, the unity of the Three. John, 17th chapter, records Jesus' great prayer offered up the night before he was crucified,

He prays repeatedly in the prayer that the disciples might be one, even as he and the Father are one. This teaches that Christians may be one as the Father and Son are one. Is any union among Christians possible to the extent that personality is destroyed? Of course not. Is it possible for them to be one in spirit, one in aim, one in life, but not one in person? So the unity of the Godhead. The Three are one in spirit, one in aim, one in life, but not one in person. The husband and wife are one, even one flesh, say the Scriptures, but not one in person. So the Father, Son, and Holy Ghost.

The essential point is, are the Three one or three in baptism? On this point the controversy turns. It is necessary only to refer to the baptismal formula in order to settle the issue. The commission distinctively commands baptism in the name of each of the Three, and not once in the names of the Father, Son, and Holy Ghost. Not once in the names (plural) of the Three, but in the name (singular), the particular name, of each of the Three. No matter in how many other senses the Three are one, if they are revealed as three in baptism, and not one, the question of the unity of the Godhead is settled so far as it relates to baptism. And it is certainly clear that the formula reveals them as three, and not one. So that in baptism they are three, not one.

The Scriptures teach that the Father, Son, and Holy Ghost fill separate offices in the salvation of man. The Father is revealed as the supreme and eternal Head and Law-maker; the Son as the Law-giver, the Redeemer, the Savior, the Advocate; the Holy Spirit as the Guide into truth, the Comforter, the faithful Witness. See 1 Cor. 11: 3, 23; John 7: 16; 14: 10, 24; Matt. 1: 21; Gal. 1: 4; 1 John 2: 1; Rev. 19: 16; John 5: 22; Acts 5: 32; John 16: 7-11. Not only three persons in the Godhead, but three distinct offices, each of the Three sustaining to man an official relation distinct from the other Two. The baptismal formula, which teaches trine action, is based on the three persons and the three offices in the Godhead.

Face-forward action. That believers are planted in baptism, or united with Christ, in the likeness of his death, it is with forward action. Rom. 6: 5. In death Jesus bowed his head and gave up the ghost. John 19: 30. The action was forward, not backward. Of course, it means more to be planted in baptism in the likeness of Jesus' death than the manner of action in the body, but must it not include this also? Bowing the head is the natural position in death. So in the death of "the old man" and the act of putting him off. Even Jesus' initial baptism of suffering in the garden, in this highly metaphorical use of the word, the action was face-forward and three times. Matt. 26: 39-44.

It does not follow that baptism is with backward action, because it is a burial. The word "bury" means concealment, or a covering up, without regard to the position of the object in the concealment. The burial of a body face-forward is as true to the meaning of the word as if it were placed on its back, or in any other position. Burial means concealment, that only; it does not determine position.

Design of baptism. It is taught that baptism is for the remission of sins, and as an entrance into the church, the kingdom of God. John the Baptist taught the baptism of repentance for the remission of sins. Mark 1: 4. Peter taught the same doctrine. Acts 2: 38; 3: 19. It is also taught that by baptism believers are brought into Jesus and the church. Rom. 6: 3, 4; Gal. 3: 27; 1 Cor. 12: 13. These passages are very clear in meaning.

Again, baptism is taught as among the first principles of the doctrine of Christ. Heb. 6: 1, 2. That is, it is one thing among other things of that part of New Testament teaching that brings men into a saved state, which assures pardon and the hope of eternal life. In this group it stands with faith and repentance, and it depends upon them. In other words, it belongs to the birth part of Christian experience, and it is one of the conditions of all that the New Birth brings to the penitent;

it need not, therefore, be repeated. Remission of sins and the baptism of the Holy Ghost are two things that depend on the New Birth. No unregenerated sinner can hope for them. Therefore baptism is in order to the remission of sins and the gift, or baptism, of the Holy Ghost.

A bit of historical testimony. "Trine immersion was the general practice of Christians from the end of the second till the close of the twelfth century. The proof of the above statement is overwhelming." This language occurs in the opening of Dr. Cathcart's work, *The Baptism of the Ages and of the Nations.* That trine immersion was the general practice for the first twelve centuries and that the old Greek Church, in whose language the law of baptism was given, practices trine immersion down to the present make a formidable argument.

The communion service. Feet-washing, the Lord's supper, and the bread and cup, as instituted by Jesus with the disciples on the night of his betrayal, and as practiced by the Apostles and early church, is sacredly held. It is held that the teachings of Jesus and the Apostles make it obligatory upon Christians to keep these things.

The practice is based, in the main, on the following teachings briefly stated: Matt. 26: 18; Mark 14: 13; and Luke 22: 8 state that Jesus sent disciples into the city to prepare the passover that he might eat it with them. It was prepared and made ready according to instructions in "the guest-chamber," and "when the hour was come, he sat down, and the twelve apostles with him." All things were now ready to enter upon the solemn service.

Being seated at the table with the twelve apostles, Jesus arose and washed the disciples' feet and wiped them with a towel. John 13: 1-15. The service being new, different both in practice and design from all feet-washings before it, Jesus told Peter, when he refused to allow him to wash his feet, that he did not understand it (Verse 7), but promised that he should understand later. This fact shows that it could not have been

the common washing for cleanliness because sandals were worn, nor an act of hospitality or good works; for Peter understood these fully. It was a practice unknown, and it had to be explained that it might be understood. So after the washing was over, Jesus, having promised to explain the service, said: "Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." Verses 13-17.

In the explanation, a plain command is given to the disciples to wash one another's feet. Jesus bases it on the ground that he, the Master and Lord, had washed their feet, and also that he had given them an example. Jesus washed the disciples' feet and gave them an example that they should do as he had done unto them. Therefore disciples ought to wash one another's feet. Then in verse 17, to add to the strength of the command already given, he conditions happiness on the doing of these things, (these things; feet-washing, the supper, the communion), if they are known. To condition happiness on the keeping of a law is the strongest way to command it. That's one way that Jesus commands the disciples to wash one another's feet.

"Ought" and "should" are the two important words in the command. "Ought" was used as the past tense of the verb "owe," when the command was given, and it always denotes an obligation of duty. See Matt. 23: 23; 25: 27; Acts 5: 29; Eph. 5: 28. "Should" denotes an obligation of propriety, expediency, etc.; also obligation in general.—*Webster.* So that whatever might be said, from the standpoint of law, in favor of any other practice taught in the New Testament, may be said with equal propriety in favor of feet-washing.

Immediately following the washing of the disciples' feet, Jesus ate a meal with them. What the meal was, and its purpose, are to be understood by what the inspired writers say about it and the circumstances that attended it. And that this may be seen, it is necessary, first of all, to see what it was not. In many cases the easiest way to understand things is first of all, to understand what they are not. This is very true in the study of the Lord's Supper.

It was not the Jewish Passover; for it was eaten out of time. The passover was to be eaten on the first evening of the 15th day of the first month of the Jewish year. Ex. 12: 6, 8. The Jews counted a day from sunset to sunset, so that their days had two evenings, the night being the first part of the day. The lamb was killed in the evening of the 14th, from 3 to 5 o'clock, according to Josephus,— p. 686, *Josephus' Complete Works,*—and eaten that night, the night of the 15th, the first day of the feast, and the great convocation day, the yearly sabbath. The 14th was the Preparation day, spent in ridding the houses of leaven and putting things in readiness for the seven days' feast to begin in the evening. Jesus ate his meal with the disciples on the night of the 14th, the Preparation day, just twenty-four hours before the time to observe the Jewish passover. Jesus' meal, his trial, his crucifixion, and burial, all took place on the Preparation day, his death at 3 o'clock in the afternoon, the earliest hour at which the paschal lamb might be slain, bringing the passover lamb, the type, and the Lamb of God, the antitype, and our passover slain for us, together, not only on the same day, but to the hour.

Matt., Mark and John state that the crucifixion was on the Preparation day. Matt. 27: 62; Mark 15: 42; John 19: 14,31, 42. That locates the meal that Jesus ate with the disciples and settles the matter of time definitely, so that there can be no mistake about it. And that is an important point in getting at the question. Time was as much a factor in the Jewish passover as the lamb. Now since it is clear that Jesus ate his meal with the

disciples on the Preparation day, just twenty-four hours before the regular time for the Jewish passover, it is certain that he did not at this time eat the Jewish passover.

Then what was it? Let the inspired writers answer. Matt. 26: 18; Mark 14: 14; Luke 22: 15 call it passover, and Luke 22: 20; John 13: 4 call it supper. It was a passover and supper; or, in other words, it was a meal having the elements both of a passover and supper. It may have been called passover at the time of its institution, because it marked the passing over into the fulness of the Gospel. It was a passing from the last claims and obligations of the Law over into the full gospel plan. In corroboration of this view, mark the fact the meal was never called passover by inspired men after the time of its institution. It was no passover after that time; for in the institution it lost all the elements of a passover. There was a passing over then, but none after that. So it was fitting to call it passover then; not the Jewish passover; for, as we have seen, it was twenty-four hours out of time.

It was a supper, because it was a meal, a full meal, and eaten at the close of the day. Both the meaning of the word which the Lord chose to name the meal and the hour of its appointment and first observance agree; each confirms the other.

About twenty-six years later Paul calls the meal then observed in the church the Lord's supper, 1 Cor. 11: 20, and states also that he had so taught it and delivered it to the Corinthian church; and still a few years later Peter and Jude call it *agape,* feast of charity. 2 Pet. 2: 13; Jude 12. So that after the institution the meal observed by the church in connection with the communion was called the Lord's supper and feast of charity by inspired men. And the fitness of the name is apparent.

The example of Jesus and his commanding the supper by conditioning happiness upon the keeping of it, when known, John 13: 17, the practice of the church in the apostolic age,

1 Cor. 11; 2 Pet. 2: 13; Jude 12, and the practice of the church during the early centuries, is sufficient reason that the feast of charity should be practiced today. See Luke 12: 37; 22: 15, 16, 29, 30; Rev. 19: 79. Observe that of all the ordinances set in the church, the supper is the only one strictly typical.

In connection with feet-washing and the Lord's supper, immediately after the supper was eaten, Jesus instituted the bread and cup. Matt. 26: 26 says: "And as they were eating, Jesus took bread, and blessed it, and brake it." Luke 22: 20 and 1 Cor. 11: 25 state, in almost the same language, that the cup was after supper. So it is clear that the Lord's supper and the bread and cup are two separate institutions and that the bread and cup should be observed right after the Lord's supper, the supper pointing forward to the marriage supper of the Lamb and the bread and cup commemorating the death of Jesus. The institutions are different both in character and purpose.

Jesus called the bread his body and the cup the New Testament in his blood. Luke 22: 19, 20. Paul explains further and states interrogatively that the bread is the communion of the body of Christ and the cup the communion of his blood. 1 Cor. 10: 16. The bread and cup, called the Communion, are regarded as emblems of the broken body and shed blood of the Lord. In other words, they are the sacramental body and blood of the blessed Redeemer. And therefore, as often as they are observed the followers of Jesus do show forth his death. This is their distinct purpose.

The service of Feet-washing, the Lord's Supper and the Communion were all instituted by the same teacher, at the same time and with about the same authority. He said of them, "If ye know these things, happy are ye if ye do them." Isn't that enough? Isn't is a serious matter to separate what God placed together? Who would presume to put asunder what God hath joined together? Who would separate the

communion from the other ordinances with which it was given? There is but little to be said, from the standpoint of command, in favor of the communion that can not be said with equal propriety in favor of feet-washing and the Lord's supper.

The Christian salutation. A salutation is any form of address in which there is an expression of respect and good will. Many forms of salutation are in practice by the nations. Jesus taught that the exchange of the common salutation is right, and he makes it the duty of Christians to do the same. Matt. 5: 47 says: "And if ye salute your brethren only, what do ye more than others? do not even the publicans the same?"

But the Christian salutation is a "holy kiss," a "kiss of charity." It was commanded by Paul and Peter. Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Thess. 5: 26; 1 Pet. 5: 14. Paul commanded it to three local churches and Peter commanded it to the saints in general, showing that it was intended to be the form of salutation among Christians in all lands. That it is a "holy" kiss confines it to the people of God and makes it a part of his service; it is sacred, to be sacredly observed. It is infinitely above the mere customary salutation.

The foundation and center of the Christian religion is charity, love. How fitting that the form of salutation among the disciples should be the kiss of charity, of love, of peace! How inconsistent the practice among those who know not the love of God! How ridiculous the kiss among traitors and hypocrites! But how divinely becoming among the children of God! So after the command was given, Paul instructs that the letter be read to "all the holy brethren." 1 Thess. 5: 27.

The Brethren Church has always, from her very beginning, practiced this form of salutation. It is in common practice today. It is held as one of the sacred institutions of the

Word to be kept by the people of God in all ages and in all lands.

The anointing of the sick. James 5: 14, 15 says: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

This law, which authorizes the anointing, teaches that the sick "among you" are the proper persons to receive it. Observe the two qualifications: First, those that are sick; second, those "among you." "Among you" means those among the children of God; members of the body of Christ. The service, therefore, is confined to the church.

The three promises, based on the condition that the oil is applied in the name of the Lord, are: first, "the prayer of faith shall save the sick"; second, "the Lord shall raise him up"; third, "if he have committed sins, they shall be forgiven him." The promises show the purpose of the service. The first two may be interpreted as meaning the same thing. To save the sick is to deliver from sickness and its effects. To raise up the sick is the same thing. The last one is to give full assurance of the forgiveness of sin.

The first two show the primary purpose of the anointing. It is to deliver from sickness. And it may have a secondary meaning, or purpose, as a last preparation for death. Jesus said of Mary's anointing him: "She hath anointed my body aforehand for the burying." R. V. Mark 14: 8. Why should not this be true in the case of men? The force of the third promise is seen in viewing the subject from both its primary and secondary purposes.

The anointing service must commend itself to the favorable consideration of every child of God from the standpoint of the law that authorizes it, the promises that follow it, its

church history, and the blessings that have followed its practice.

The Simple Life. Simplicity of life and honesty of purpose are jealously maintained. It is held that outward show with its attendant lusts and extravagance is incompatible with the Spirit of Jesus. In opposition to parading the empty, carnal life of the worldly throng whose only aim is to make a " fair show " before men, the strongest plea is made to live the simple life exemplified by Jesus and taught by the apostles. All questionable methods in business are unsparingly condemned. Effort to secure wealth for the purpose of hoarding it is held to be sinful. On the other hand, it is held that the acquisition of means to provide legitimate comforts and to further the kingdom of God in the world is every man's duty.

The Church of the Brethren stands opposed to questionable amusement; such as the theater, balls, the dancing hall, circuses, etc. The constant aim is to seek after those things that add strength, and weight, and dignity to character.

In keeping with this general principle, the members of the church dress plainly, after a manner that easily distinguishes them from the world. The ever-changing fashions of the world are sharply condemned. Jewelry and gold for ornament are discarded. 1 Tim. 2: 9, 10; 1 Pet. 3: 3-5. The dress of Christians should be " modest . . . with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array," with " even the ornament of a meek and quiet spirit." The sisters veil their heads in time of prayer and prophesying as Paul teaches. 1 Cor. 11: 3-15.

As a means to the end of maintaining the principle of plainness in the church body, a form of dress, known as " The Order," is taught. It is based on the presumption that it is helpful in maintaining the principle in practical form. And observation confirms the presumption. It is taught as a " means

to an end," not the end itself. It is valuable only as it emphasizes and maintains principle. And since it is difficult, if not impossible, to maintain the principle without the help of a form, as it is shown in the lives of good-meaning people all around us, is it not the part of wisdom to hold on to what has proven helpful in maintaining the Word of God? Amen.

Chapter Six

Church Polity

I. D. Parker

Chapter Six

Church Polity

By I. D. Parker

I am deeply impressed with the greatness of this occasion, and the importance of the work confronting every speaker on the program. However well the true worker may do his part in any great work, whether in the physical, intellectual or moral world, when that work is done, he usually sees its imperfections more clearly than any one else and wishes he could have done it better. We are sure it will be so with us in this work. While I am interested in every phase of our church life touching the past and present, I am more concerned in her future, and about the effect the working out of this program will have on those who follow us in the years to come.

If the committee placed me first on the program as a favor, I find it one difficult to appreciate just now, however good their intentions, but I am content and grateful to have even an humble part in such a good work, and hail with gladness the day and opportunities that have come to us as a people.

Now as the audience has not reached the number and the enthusiasm that it will later on, and our topic does not contain as much inspiration as others that will follow, we shall greatly appreciate all the help and interest you can give us.

Turning our thought backward, the history of successes and failures of the church for two hundred years presses itself upon us.

Of these, others on the program will likely tell you much, but you will permit me to say this in connection with my topic.

For our successes, whatever they are, we are indebted:

1. To God for giving the little band in Germany the spirit and courage, amid the many beliefs and unbeliefs of their day, to reorganize primitive Christianity in the world. Also for his safe guidance of the ship thus far over the troubled sea.

2. To the sacrifice, loyalty, and faithfulness of the pioneer workers.

3. To the ministers who with their faithful companions and mothers in Israel have borne the burden and heat of the day. We believe no other body of workers since the Apostles' day have done so much gratuitous work for the Master as our ministers.

4. To the energy and various activities of our young people, as seen in the unfolding of the missionary and educational principles planted in the hearts of our people.

For our failures we can credit no one but ourselves, for at our door God has laid opportunities, limited only by our indifference, or want of will and courage to improve.

Our topic contains two words that should awaken serious and thoughtful consideration. Let us first seek the meaning of these two words, *Church* and *Polity*.

Church.

The Church is God's people called out from the world, united in one faith, having Christ as her head, foundation and chief corner stone, and governed by one perfect law—the Gospel.

This church was not set up on Pentecost as some teach, or on any one day, (See Dan. 2: 44.) but was gradual in its coming and power among men.

It had its beginning when God promised Adam that the seed of the woman should bruise the serpent's head. This promise was renewed to Abraham, Isaac and Jacob. Also to Moses, David and the prophets.

The announcement by the angel to Zacharias in the temple, the birth of John the Baptist, and his preaching in the

wilderness of Judea, mark its New Testament beginning. Mark 1: 1 says, "the beginning of the gospel of Jesus Christ the Son of God." Dr. Clark says it is with the utmost propriety that Mark begins the gospel dispensation with the preaching of John the Baptist. Matthew Henry says, "The Kingdom of Christ was set up in the world by the preaching of the everlasting Gospel."

Professor Burs, a church historian of note, says, "The church was born in Bethabara and baptized on Pentecost;" and with propriety we may add that it was reborn in Germany in 1708.

If any one day, more than another, marks the organization of the church, it is that day on which Jesus called the twelve unto him, ordained them Apostles and preached his great installation sermon recorded in Matthew 10.

Again: The great cardinal doctrines of salvation were given to the disciples before the death of Jesus and not between his resurrection and ascension as some assert.

The Commission, Matt. 28, summed up these doctrines and extended them to the end of time, and we must be careful in our teaching and practice not to draw any line between the 19th and 20th verses of this scripture lest we cut off our claim to the promise of Jesus' presence and help.

If we fail as a people to teach and observe the "all things" of the Gospel we not only bar out the presence of Jesus, but we call down upon us the punishment due unjust and unfaithful stewards of our Lord.

The Mission and Unity of the Church are interesting themes, but cannot be treated in this paper.

Suffice it to say that some one speaks of the church as a coin of divine minting. On one side is a map of the world, on the other the image of Christ, and it is the mission of the church to transform the world into his image.

In other words it is to help souls into Christ, and build up souls in Christ.

Polity.

Church Polity, as the phrase is generally used now, refers only to the form and structure of government, but originally it included church policy also, or the method and principles of administration and I use it in its larger, rather than in its restricted meaning.

Polity or government in the abstract, is the exercise of authority, the administration of law, control, direction, constraint, regulation.

Church Polity then embraces:

1. The exercise of authority in the church.
2. The control of the church over her members.
3. The direction she gives in carrying on her work.
4. The liberty to enjoy the good and restraint from evil.
5. The administration of the laws and rules by which the church regulates her intercourse with each individual member, and with the world.

Man is a social being and naturally tends toward the formation of society, and wherever individuals are grouped together there must be some action in behalf of the group. This action is the government—the beauty and necessity of which we all recognize in the home, in the school, in the nation, and why not in the church, the crowning glory of all institutions—especially since God has ordained it, as seen by reference to Isa. 9: 6 and 1 Cor. 12: 28.

As many otherwise good people and prominent leaders do not see either necessity or beauty in church polity, let us pause here a moment.

Government Necessary.

God has instituted government in every department of the universe.

1. It is seen in the heavens above and in the earth beneath. On a clear night without the moon's light, and by the naked eye, we can see 6,000 stars, and if the earth were not in our way, about 25,000. With the aid of the telescope we can

see millions of them, each having its place, and the moving planets making their revolutions in perfect harmony and without any loss of time, so that astronomers can calculate centuries ahead as to eclipses, etc. The same is true upon the earth. Everything follows the law of life and development, decay and death. God gave all these a law and by this law they are governed.

It has been well said that "order is the first law of creation," but order could not exist without a governing hand to direct all in harmony with the mind that gave them existence.

2. God gave Adam a law and so long as it was obeyed, there was peace and harmony, but when he ceased to be governed sorrow and ruin came to him and all his posterity.

3. It is seen again in the history of Israel, God gave them a law to prepare for himself a people ready for the coming of his Son. Obedience to this law brought prosperity, disobedience brought poverty and death.

4. When God sent his Son into the world to save sinners he instituted government among his people by revealing the law of righteousness through his Son (not excepting even this Son) putting him under obedience to his will.

Jesus says, John 6: 38, "I came not to do mine own will but the will of him that sent me."

5. Jesus governed his church directly while here, and when he ascended to the Father he sent the Holy Spirit to lead into all truth, and inspired holy men to give his life and will to the world. In this we find he instituted along with apostles, prophets, teachers, miracles, etc., helps and governments. See 1 Cor. 12: 28. Again, condition of society requires government. See 1 Tim. 1: 8-10. This scripture shows that all law has a twofold bearing. The members of society whether civil or ecclesiastical may be divided into two classes.

1. The obedient and law-abiding.

2. The disobedient and lawless.

One class in the house of God has the Spirit of Christ,

walks after the Spirit, bears the fruit of the Spirit and in all things seeks to know and do the Master's will.

The other is carnally minded, walks after the flesh, having the form of godliness but denies the power thereof.

The one needs duty defined, pointed out, etc., the other restraint from the practice of ungodliness which exercises a corrupting influence over others and hides the light of the church.

Beauty of Government.

We see its beauty in a well regulated mind, body, family, school, nation, church.

An eminent writer says every society without government resolves itself into individuals, each following his own way and will, to the ruin of himself and others.

The poet Keats says, " A thing of beauty is a joy forever." So a church with good government is a great power in the hands of God for the development and perpetuity of both joy and beauty.

To have a Church Polity that God will approve, four things must be carefully observed:

1. The authority exercised must be divine.
2. It must be exercised in a Christlike spirit.
3. The work directed must be in harmony with all the principles of the Gospel.
4. The restraint of the church must not be greater nor her liberties more extended, than the teachings of Jesus allow.

In constructing the Polity of the Brethren Church, I believe its builders had these principles in mind, and I say with regret that some sad experiences have come to us as a church that would not have come, had these principles been always followed with the same degree of fidelity that characterized the little band of followers in Schwarzenau, Germany.

If we have had success above some others in perpetuating primitive Christianity (and I believe we have), it is chiefly due to two things:

New Testament Only Creed.

1. That our forefathers planted the church in America with the Holy Scriptures as their only written creed, and made their final appeal to this on all questions of difference.

In the autobiography of Benjamin Franklin is this statement: "Michael Wolford complained to me that the Brethren were misunderstood, and often misrepresented, and I suggested to him that it might be well to publish the articles of their faith. He said it had 'been proposed, but not agreed to, for this reason, when we were drawn together as a society, it pleased God to enlighten our minds, so far as to see that some doctrines that were esteemed were errors, and some that were regarded as errors were truths. From time to time, God afforded us further light, and our principles have been improving and our errors diminishing. Now we are not sure that we have arrived at the end of this progression and perfection of spiritual knowledge. If we should write it down it would be hard to get away from, and our descendants would feel more or less bound to them, because we had been their advocate.'" Franklin's comment was this: "Other sects suppose they are in possession of all the truth, but are like a man walking on a foggy night. He considers every one on all sides of him in the fog, and himself in the light, while of a truth, he is in the fog fully as much as they."

2. That these pioneers organized their work in harmony with the New Testament Church Polity. Let me digress enough to say that while in some things we are well organized, in others we are not, and it is high time for us to build more wisely on the foundation laid for us by organizing all our forces for more and better work.

Form of Church Polity.

The various forms of church polity may be grouped under four heads:

1. Monarchial—that form of government in which the supreme power is vested in one man, the Pope.

2. Episcopal—the form in which the power is vested in a body of Bishops.

3. Presbyterial—that form in which the power is vested in Presbyters.

4 Congregational—that form in which each local congregation stands alone or independent of all others as to government.

Now in our conception of the subject, New Testament church polity is not either of these.

It cannot be Monarchial, because: 1. That originated long after the Apostolic Age. 2. Peter was not in any sense a Pope. He was married (See Matt. 8: 14), and he had only one vote equal with others in the Jerusalem council. See Acts 15.

It is not Episcopal, because:

1. The apostles were appointed, not as an Episcopacy to be perpetuated, but to act for a time as the Holy Ghost direct in establishing the church. Neither did they act as such in deciding the question of circumcision, recorded in Acts 15.

2. There is no evidence of its existence until the second and third century.

3. Its claims, to keep heresy out of, and preserve the unity of the church, are not well founded. It might have this effect were all bishops holy and faithful men, but false doctrine and divisions come among them also, and when they do, they are all the more ruinous.

It is not Presbyterial, because this form took its vice in the reformation under the leadership of John Calvin. He said, "Christ gave to the whole congregation the power to excommunicate and the Elders must not use the power without the consent of the congregation, yet the crowd must not rule lest confusion enter."

The first clause, in his statement, and it only is strictly correct.

It is not Congregational, because:

1. The question of circumcision was decided by the general church and not by one congregation only, and the decision was sent to all the churches as decrees to be kept. See Acts 15 and 16: 4.

2. The Scriptures teach there is one Spirit, one Faith, one Body, etc. To preserve this unity in the bond of peace, there must be consultation and adjustment of all parts of the body to the perfect law governing the body entire. This cannot be done when each congregation stands independent of all others.

3. Under this form, ordinances of the Gospel have been changed, or set aside entirely. Plain gospel teaching on nonconformity to the world and other questions have been disregarded.

What then is New Testament Church Polity? We answer, It is general—binding all congregations and individual members of Christ's body in one government. It may be called an Ecclesiastical Democracy, a government of the people, by the people, and for the people. It comprises a combination of forms:

1. It is Democratic in the sense that the highest authority is vested in the membership.

2. It is Republican in the sense that the church chooses representatives to execute her will.

3. It is Congregational in local matters, but general on all questions of doctrine and matters of a general character.

The Church of the Brethren has taken this view of Church Polity because:

1. The action of the Apostolic Church, recorded in Acts 15, and already noted, was plainly of this character. Here the question considered was doctrinal. The decision was made by the Elders and the whole church and sent to all the churches to be kept.

2. The Apostolic letters sent to churches correcting errors in faith and practice show this plainly.

3. The common people are the best conservators of truth. Left to themselves, they rarely get wrong and rarely become divided.

There are two great causes of corruption in the church, Viz., Money and Official Power, and God has wisely set up that form of government which places the most effectual guard around them.

Law of Church Polity.

The law of our Church Polity is the Gospel of Jesus Christ, and the by-laws are the church rules. We do well to keep their difference always in mind.

1. God ordained the one. John 16: 13. Man makes the other.

2. One is perfect and unalterable, the other imperfect and alterable.

3. One expresses the mind of God as to absolute truth, the other the mind of men as to the method of applying truth. More carefully considered, we see:

1. It is a law of good-will to all men—the Golden Rule in the affirmative. Matt. 7: 12. "Whatsoever ye would that men should do unto you do ye even so to them." Confucius taught this rule only in the negative form.

2. It is a law of faith. Rom. 3: 27. "Boasting is excluded by the law of faith."

3. It is a law of helpfulness. Gal. 6: 2. "Bear ye one another's burdens and so fulfill the law of Christ."

4. It is a law of love. Rom. 13: 10. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."

5. A perfect law. Rom. 12: 2; James 1: 25. "Whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer but a doer of the word that man will be blessed in his deed."

It is perfect in two senses at least.

1. It answers its design fully, containing enough and no

more than is needful to bring man into a saved condition, and develop within him the highest degree of Christian life. We must not therefore add to, nor take from. Rev. 22: 18, 19; Jer. 36.

2. It teaches the truth of Salvation in a perfect way. How?

(1) By naming in positive terms that which is always right or wrong. Gal. 5: 19, 23. (2) It does not name things that may be right or wrong according to circumstances. For these, it lays down principles and unfolds the spirit by which the church can adapt herself to her environments in all ages of the world.

As an illustration, we call up the question of secret orders. It does not name any of them (and it would have been an unmeaning law in that day if it had) but it gives us the principles by which the church can and ought to reject them. See John 18: 20; Matt. 24: 26; 2 Cor. 6: 14, 18; Matt. 5: 34.

Divine Law deals in the same way with many things that affect the spiritual life and growth of the church, such as the question of temperance, Christian conversation, Christian apparel, worldly amusements, etc. And by the right use of principles laid down in the law touching these questions, the church may carry forward her work safely and prosperously.

Rules of Polity.

Church rules are helpful as methods adopted by the church to carry out the teachings of the Gospel, and while they will not keep evil-designing persons from evil-doing, and worldly conformity, they will keep habitual gamblers, etc., out of the church.

I believe the Church of the Brethren aims to make all her rules in harmony with the spirit and meaning of the Scriptures, and she cannot be too careful in her work along this line, lest she miss her aim and pervert the law of God.

By the spirit and meaning of the Scriptures we mean

their plainly implied and accepted teaching: such as is found in the parable of the Virgins, and the story of the Prodigal Son and also in the apostolic injunctions touching the question of nonconformity to the world.

Departments of Polity.

The departments of Church Polity are two: Judiciary and Executive.

The church is fallible and cannot make law. Neither does she judge as to whether the law or any part of it is constitutional and essential or not. It is enough for her to know these gospel truths existed in the mind of God, who is perfect in all his attributes, and wills only what is needful.

The Roman Catholic Church claimed infallibility and the right to make and change law, but time has proven the claim to be false.

Judicial work to a certain extent is authorized in 1 Cor. 5: 12; 6: 2, 5. It comes up in various forms in church life and may be classified under four heads:

1. All cases coming under Matt. 18.

2. Cases wherein a wrong act is charged but denied by the one so charged.

3. Cases wherein an act is complained of and admitted but wrong, therein denied by the one committing the act.

4. Cases in which differences arise on points of doctrine affecting the peace and unity of the church; as in Acts 15.

There is individual judgment and judgment by the church. Sometimes these conflict with reference to the right or wrong of some things not directly named in the Gospel. To illustrate: A brother goes to a dance and says there is no harm in it. The church says there is. Now it is evident that the individual judgment must yield to the judgment of the church in such cases or all forms of worldly amusements will come into the church.

The Gospel also directs the church to execute the law of

government and she does this when she carries out the great commission, Matt. 28: 19, 20, and her duties plainly taught in Matt. 18; 1 Cor. 5: 13 and other places.

Church Authority.

The question of church authority is a great one—too great to be discussed minutely at this time and place. It needs special study lest we go beyond our authority or fall short of it. If we do either we fail to perpetuate the teachings of the Gospel, and do greatly hinder the work of salvation, besides we call down upon us the censure of our Lord.

That the church has some authority is not questioned, but how much, etc., is to be searched out. While some would give her more power than the Gospel allows, by far the greater number would minimize and almost nullify it.

Now what does the Gospel authorize the church to do?

1. To call men to the ministry and send them into all the world with the glad tidings of Salvation. See Matt. 28: 19; Acts 13: 2; Rom. 10: 13, 15.

2. To depose from the ministry when they are unfaithful in their calling. This authority is strongly implied in Gal. 1: 9; and in Gal. 5: 12.

Authority to call into office implies authority to remove from office.

3. To open the door for the admission of members into the church. Acts 2: 37-39; 8: 37; 10: 47.

4. To close the door again, or disfellowship members when they cease or refuse to render obedience to the Gospel and the rules of the church that are in harmony with the plain teachings and spirit of the Gospel. See Matt. 18; John 20: 23; 1 Cor. 5: 13; Rev. 2: 14, 15.

It is generally conceded that the church may disfellowship for the violation of "Thus saith the Lord," but many question her right to go further, and so do we.

Our position is this: The church has no right to make a

rule on any subject that when violated does not involve the violation of a gospel truth or principle, and then enforce obedience to that rule under penalty of excommunication. This would be placing church rules on a level with the Gospel.

But we should remember that gospel principles are as much the Gospel, as any other part of God's Word and just as binding. It therefore follows that so long as church rules are in full harmony with the plain and accepted principles of the Gospel they cannot be violated without also violating the Gospel.

To illustrate: To advance the cause of temperance and give the church the greater influence for good, Annual Conference rules that members shall not go into saloons. Now if a brother goes and continues to go, even though he does not go in to drink, he not only violates the church rule, but the Gospel also, directly or indirectly.

1. He fails to keep his promise to take counsel and hear the church according to Matt. 18.

2. He does not let his light shine as taught in Matt. 5: 16.

3. He does not work for peace as instructed in Rom. 14: 19.

4. He causes offense contrary to Rom. 14: 21, and 1 Cor. 8: 11, 13.

5. He violates the principle of unity, as given by Jesus, John 17: 21 and Paul in Rom. 12: 18.

6. He violates the principle of submission taught in Heb. 13: 7, 17 and 1 Pet. 5: 5.

Now the same may be true when members persist in violating methods adopted by the church to carry out gospel teaching on questions of amusement, worldly conformity in dress, etc.

7. To restore again to their former place in church, Gal. 6: 1, not only gives authority to restore, but tells us the spirit in which it should be done.

2 Cor. 2: 6, 8 tells us its true design, viz., the forgiveness, comfort and salvation of the erring ones. The spirit and design of restoring erring members is most beautifully illustrated by our Savior in the parable of the lost sheep, Luke 15: 1-7. No marvel that publicans and sinners drew near to hear him.

8. To keep and perpetuate the ordinances of the Gospel. Matt. 28: 20.

1 Cor. 11: 2, teaches us that ordinances and gospel teaching should not be set aside when abused or thrown into confusion, but set in order.

Discipline.

Another very important topic of Church Polity is Discipline, which signifies the training and government of church members.

We put training first because in proportion as members are properly trained will they be easily governed.

The New Testament is our book of discipline, and to it we should make our appeal, as did our forefathers on all questions of difference. Its specific truths and principles are a sufficient rule of faith and practice without a set creed.

Our Book of Minutes is far too large, yet it is not a discipline, but decisions of Conference on controverted questions and methods of applying the teaching of the Gospel.

Discipline aims at the correction of faults among the members, and the training of souls for a pious, devoted and useful life—a life of peace and joy forever.

To this end Jesus gave the church his Gospel, rich in instruction and comfort for all her members in whatever position duty may place them. 2 Tim. 3: 16, 17.

Now it devolves upon the church to unfold this instruction through her ministry and helps in a public and private way with the self-denying and loving spirit of Christ, thus inspiring her membership onward and upward to a purer and a higher life. With this great incentive before them they will see the importance of faithfulness to Christ and the church and

will seldom need discipline in the ordinary sense.

When reproof or correction is needed it should be administered with a tender and loving spirit (2 Tim. 4: 2) and upon the principle of equity: knowing no man after the flesh. 2 Cor. 5: 16.

Carefully watching and privately correcting one another's faults, with a view to strengthen and save, will accomplish much and very often render public discipline unnecessary.

Individual trespasses should be dealt with according to Matt. 18, but trespasses against the church and other violations of the Gospel should be adjusted by the public action of the church. 1 Tim. 5: 20.

All public discipline should be applied through the councils of the church and her representatives, and in full harmony with the principles of consistency and true brotherly love.

Many other questions such as church councils, church officials, their duties, qualifications and relation to each other and the church, are interesting topics of Church Polity, but they cannot be considered in this paper. They form a series of ten lectures given at a number of our schools.

In closing, I submit a few deductions and principles that ought to be carefully studied and made practical in our church life.

Deductions and Principles.

1. Church government is a necessity and it works spiritual ruin to rebel against it.

2. It was instituted for the lawless and worldly-minded and no one, however weak, need fear it if they walk after the Spirit.

3. God has instituted a general government for his people and no one can stand safely, either as individuals or congregations, and be independent.

4. The highest power is in the church, therefore the membership should attain to a high standard of Christian life that the power may be divinely used.

5. Church councils should be held in Godly fear, for we are all hastening toward the tribunal bar of God.

6. We must counsel Jesus and the Holy Spirit daily, if we would be able to counsel others with profit to them and ourselves.

7. Equity and justice, tempered with mercy, must be followed in discipline, if we would be Godlike. Justice that is without mercy is the height of injustice.

8. The church is the training ground for heaven, let us submit to the training joyfully and patiently.

8. Since God has honored men in committing judgment to them, let him be glorified in all cases in which we are called upon to exercise judgment.

10. If the church fails to execute God's laws, it will result in the destruction of her spiritual power.

11. All authority is from God and must not be abused; we are stewards only.

12. If the church would have her members submit to her decisions, she must be under the power and wisdom of the Holy Spirit in making them.

13. Every individual member joined the Brotherhood and not the congregation merely. Our relationship therefore with each other, with the church and with God is divine, and let it remain forever unbroken.

Chapter Seven

The Higher Spiritual Life of the Church

Albert Cassel Wieand

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The Higher Spiritual Life of the Church

By Albert Cassel Wieand

In the discussion of this topic, it has not been my purpose to give a detailed or literary treatment; but to state concisely, and as clearly as possible, the main features of the whole subject.

To do this within the space allotted, the treatment must necessarily be condensed. It will therefore be necessary for those who are vitally interested in this matter to read again and again what is said here in outline, and to study the subject with the utmost care,—most especially the scriptures relating to the subject. Because of the importance of the matter, it is not too much to make this appeal.

In this paper let us consider, then,—

I. The Essential Nature of the Higher Spiritual Life.

II. The Manifestations of the Higher Spiritual Life.

III. The Culture and Maintenance of the Higher Spiritual Life.

IV. The Church of the Brethren Considered in the Light of This Ideal.

I. *The Essential Nature of the Higher Spiritual Life.*

The phrase "Higher Spiritual Life" is one of recent origin. It is not a scriptural term. There are other names commonly used intended to express much the same meaning, such as,—the Spirit-Filled Life, the Consecrated Life, Entire Sanctification, etc. Of them all, perhaps "The Spirit-filled

Life" is more accurate and more nearly scriptural. The Bible does not speak of "the Higher Spiritual Life," but of "men full of the Holy Ghost," "Filled with the Spirit;" but mainly it speaks only of "Life," or of "The Life in Christ Jesus." Of course the reference is to spiritual life. Take your concordance and look up in the New Testament the words,—life, spirit, spiritual, and study them carefully.

Even a casual study of the Scriptures makes it perfectly clear that the reality at the bottom of all these expressions is simply this: "Spiritual life" is simply the operations and activities of the Spirit of God in our hearts. And "the Higher Spiritual Life" is simply that condition of heart and life in which the Holy Spirit has continuously and in all things free course and unhindered sway. It is the life in which the Spirit is never "quenched" or "grieved" or hindered in any way; instead we are ever "minding the things of the Spirit," saying a continuous "Yes!" to his holy pleadings.

Of course, this involves the continuous denial and renunciation of the self-life, the "mortifying of the flesh." As Paul explains to us in Gal. 5: 17, "the flesh lusteth against the Spirit, and the Spirit against the flesh. And these are contrary the one to the other. So that we cannot do what we would." One or the other must give way. The Higher Spiritual Life is that in which the flesh is continuously and always renounced, and in which the heart unceasingly "minds the suggestions of the Spirit." In the 6th chapter of Romans, Paul describes it as never yielding any part of our lives to sin, but continuously and unfailingly yielding ourselves entirely in every part and parcel of our being, to the Spirit of God.

Now, left to ourselves, in our own strength, it is not at all possible to do this: it is impossible for any merely human being to thus live—always overcoming, ever renouncing, continuously mortifying the cravings and hankerings of the flesh; and always yielding in fulness and with alacrity to the Spirit's plead-

ings, ever clearly discerning and eagerly "minding the things of the Spirit." No man *can* do that. 2 Cor. ch. 2 and 3.

What happens when he tries in his own strength is graphically, pathetically, portrayed in the seventh chapter of Romans, by one who made a most desperate effort to achieve it. But he is bound to record that "When I would do good evil is present." "The good I would I do not; and the evil that I would not, that do I practice." He found the law of sin and death enslaving him, so that he was utterly unable to live up to the moral law as he saw it.

Now, if we were perfect moral beings in a perfect moral world, then could we live ideal moral lives.

That is moral law, but, the world is full of evil and temptation, and we, both by heredity and habit, have moral impotency and inclinations towards evil, so strong that our minds are blinded by ignorance so that we cannot see and even when our minds are enlightened, our wills are helpless to achieve the good we see.

That is the law of sin. Is there then no remedy? Certainly not within ourselves. If there is we must be rescued from such a plight, by some super-human wisdom and power.

But that is religion, not morality. God must provide a way to save us from our fate. God *has* provided this way of salvation, so that the requirements of the moral law may be fulfilled by us,—yet not in our own strength, but by the enabling grace and power ministered to us by the Spirit of God. This is described to us in the eighth chapter of Romans. And it is this eighth chapter of Romans which portrays the Higher Spiritual Life to us perhaps more fully than any other single passage.

But why do we speak of the "higher" spiritual life? as though there were also a "lower" spiritual life. By this designation it is meant to indicate a contrast between two types of Christians,—the one the ordinary type and the other the spiritually minded; the one worldly, the other consecrated; the

one always groping and stumbling along, the other victorious and fruitful; some have barely received the Holy Spirit and give him scarce room enough to keep them alive, the others have the fulness of the spirit; the ones "have life," the others "have it abundantly." The Bible does not make this distinction. It is barely possible to find traces of it in the New Testament. The Bible never contemplated that there should be any but those *filled* with the Holy Spirit.

Some people trust the Lord.

Let me put it another way. Most people when they are converted, because of wrong teaching, simply trust God for their sins, but do not trust God for other things. The consecrated person, the spirit-filled person, the higher spiritual life person, trusts God for everything the same as he trusts God for his sins. God does not take away your sins unless you trust him to forgive you. He will not keep you from falling unless you trust him to keep you from falling. But you cannot trust the Lord to take away your sins until you surrender your sins to him, neither can you trust the Lord to manage your pocketbook until you surrender your pocketbook to him. Lots of people are willing to trust their sins to the Lord, but will not trust him for their pocketbooks; lots of people are willing to trust the Lord for their sins, but are not willing to trust the Lord for their clothes; for their occupation; lots of people want the Lord to manage their sins, but are not willing to let him manage their children.

Just two things in the higher spiritual life,—TRUST and OBEY; surrender and faith, surrender of all. Brethren, have you ever taken an inventory of everything that belongs to you, —your clothes, your books, your time, your talents, your voice, your friends, your houses, your lands, your cattle, your children, your parents, your wishes, your hopes, your fears,—have you ever done it, and have you made a quit-claim deed of the whole business, without reserve, to the Lord? Have you surrendered everything that belongs to you, so far as you are con-

cerned, over to the Lord? If you have not done that, I beg of you, do it. Get alone with God the first chance you get and ask yourself solemnly, "Am I willing from now on to let God have control of my life in everything?" "Am I willing to let him manage my time, my occupation, my business? Am I willing? WILLING?" And then, when you have surrendered, do you believe he will? Do you believe he will take it? Are you trusting him moment by moment, day by day, and hour by hour, that he is taking, and using, and when you get into a pinch, can you and will you trust him that he will bring salvation out of the difficulty? There are many misconceptions with reference to this higher spiritual life. There is a notion extant that we may have in this world sinless perfection. There are some people who tell us that they are so good that they never have a temptation any more, that it is impossible for them ever to be tempted to sin, and all sorts of boasting and vaunting of that kind, against which the Apostle Paul warns us in saying, "True love vaunteth not itself, is not even puffed up." Not only does it not brag upon itself, but it does not even feel big at heart. Their neighbors say that these people are about the hardest people in the world to live with, very hard neighbors to get along with,—these people who have attained unto sinless perfection. It is one of Satan's chief delusions on the spiritual side of things, in the spiritual realm more practically.

There are two extremes, in fact, with reference to the spiritual life. On the one side we have a class of people who say that they have become so good that temptation has no power over them, that it is impossible for them to sin any more. These people throw themselves open to every delusion, and usually turn out very bad. I am speaking from facts which I know.

On the other extreme, we have a multitude of people, members of all churches, vaguely or more clearly clinging to the idea that they are necessarily under the bondage and

power of sin, and that Paul expressed in the 7th chapter of Romans the true condition of every child of God when he said, "When I would do good, evil is present with me." "Wretched man that I am! who shall deliver me out of the body of this death?" They stop there, they do not read on. And where Paul says that Jesus Christ does deliver us from that bondage, in the 8th chapter of Romans where he speaks of the glorious liberty of the child of God, the spirit of God which has made us free from the law of sin and death.

Someone has said that a Christian is a unique phenomenon, you cannot account for him. If you could he would not be a Christian. The Christian life is a supernatural life, it is a continuous miracle. Paul said, "Thanks be to God, which always giveth us the victory. Yea, we are more than conquerors through him that loved us. I can do all things through him that strengtheneth me. My God shall supply your need according to his richess in glory through Christ Jesus. God is able to do for us exceedingly abundantly above all that we are able to ask or think. God is able to make all grace abound toward you, that always having all sufficiency in all things ye may abound unto every good work."

It is perfectly clear from the teaching of Scripture that the true conception of the spiritual life, of the Christian life, is a middle ground between the two extremes. We are not bound to be always stumbling and faltering and falling and failing. On the other hand, we shall never be delivered in this life from the flesh. Paul said, "The flesh lusteth against the spirit, and the spirit against the flesh. These are contrary the one to the other; that ye may not do the things that ye would." But we are to mortify the flesh and mind the things of the spirit, and live by the spirit, and that frees us from the law of sin and death.

To express it another way, the true conception of the Christian life is not a faultless life, but a blameless life. The whole distinction is there. It is brought out in two texts: In

1 Thess. 5: 23 Paul speaks of our privilege in this world and in this life. This is the will of God, he had said in the verses preceding, even your sanctification,—"Now the God of peace sanctify you wholly." What is entire sanctification, then? Go on to the next verse, "I pray God your whole spirit and soul and body be preserved blameless until the coming of the Lord." Up to the coming of the Lord it is your privilege and mine to be kept by the power of God blameless in spirit and soul and body. *Blameless.*

In Jude, the 24th verse, we have the other side presented to us. God is able to keep us from falling. That is our privilege until Jesus comes. Then what? And to present us faultless, not blameless this time, but faultless, before the presence of his glory with exceeding joy. Thank God that the time is coming when we shall be faultless, but thank God, too, that the time is when we may be blameless before God.

The Bible, when correctly translated as in the Revised Version margin repeatedly, giving the real force of the original tenses, speaks of three kinds of salvation,—salvation which is past, salvation which is progressively going on, and a salvation to come. We were saved from our sins; we are continuously being saved from the power of sin, as we were saved in our conversion from the guilt of sin; and Peter speaks about a salvation ready to be revealed in the last time. Putting it into theological rather than biblical terms, the salvation that is past is justification; the present, the being saved, is sanctification,—progressive sanctification, the being saved, and the future salvation is redemption, when we shall be redeemed from all the temptations and allurements and limitations of the flesh.

Let me go back to the terms "blameless" and "faultless." I received a letter from my nephew yesterday. It was a blameless letter, it was not a faultless letter. My nephew wrote that letter just the best he could, but there are some faults in it, some flaws in it. He did the very best he could, therefore he is blameless. He did it out of a heart of love for

his uncle, and I accepted it without any apologies from him. Your little child of two may commit a certain act, and you do not punish the child of two for that act. You say, "Oh, well, he did not know any better." But your boy of ten does the same thing, precisely the same act, and you punish your boy. You will not forgive him unless he repents, because besides having been guilty of a fault, he is guilty of knowingly doing wrong; he is morally culpable and guilty, as well as in error.

The First Epistle of John makes this distinction between having sin, and doing sin, or committing sin, and that will eliminate all these difficult passages in the First Epistle of John, if consistently applied. It will harmonize that verse in the first chapter where he says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us," with that other passage where he says, "He that is born of God cannot sin." That is to say, if we live a blameless life we cannot commit sin, knowingly do what we know to be wrong. At the same time we will come short of the glory of God.

Brother McCann's way of putting it is, the difference between personal righteousness and imputed righteousness. It is the same distinction.

But now, brethren, the one point I wish to make right here is, it is our privilege, it is possible for us, nay it is our duty, our bounden duty, which if we fail to do we are guilty and must repent of. It is within our power by the grace of the spirit of God to live up to the light we have. We have never a right to excuse ourselves from falling short of what we clearly know to be our duty to do. NEVER. That kind of falling short must be confessed as sin and repented of and be forgiven. But when we are living up to all the light we have, then the blood of Jesus Christ atones for all the rest. If we walk in the light as he is in the light, the light as we see it in Jesus Christ, walk in it, the blood of Jesus Christ, present tense, keeps cleansing us from all sin, the rest of it we do not know anything about. But just as quick as you and I fall short of

what we know to be right, and do not live up to the light we have, there is a hindrance in the way of the efficacy of the blood of Christ keeping us clean and pure in the sight of God. It is the Christian's privilege to be victorious continually over sin. The spirit of life in Jesus Christ has made us free from the law of sin and death. We cannot in our own strength live up to the will of God, by the power of the spirit of God we can. The spirit of God's business is to give us power to live up to the light we have, and he will if we trust him. And if you believe that and live it, a hundred times in your life you will have an experience up against an impossible duty, but it is a duty assigned you of God, you stand still and keep hold on God and you see the salvation of God. God is force, and enables you to do your duty. That is your privilege, that is your duty, that is what we mean by the higher spiritual life.

II. *The Manifestations of the Higher Spiritual Life.*

Now if one has this higher spiritual life how will it manifest itself? How am I to know that I am living it? By what tests am I to recognize and prove its existence in myself and others?

The proof is twofold: 1. *In Life and Character.* 2. *In Service.* If the Holy Spirit has "free course" in us there will be continuous victory over evil, triumph over the world, the flesh, and the devil. The world's allurements without will be overcome, the evil disposition within, whether from heredity or habit, will be overcome, and when Satan tempts, there will be a way of escape and we can bear it. So much on the negative side.

Again if the Holy Spirit has unhindered sway in your life, there will be found there the *fruits* of the Spirit, on the positive side, love of God poured out in your heart, joy in the Holy Spirit, the peace of God which passeth understanding, the long-suffering gentleness and meekness of Christ, faith. By their fruits ye shall know them.

Finally there will be the supply of all our needs. "God is

able to cause every grace to abound towards us, that we always having all sufficiency in everything may abound unto every good work." "My God shall supply all your need, according to his riches in glory through Christ Jesus." "I can do all things through Christ who strengtheneth me."

Likewise will the Holy Spirit's unhindered possession and operation of heart and life make itself known in *service.* In all our work for the Lord, there will be evident a wisdom, courage, purity and peace, not of this world. (Jas. 1: 5-7; Acts 4: 13, 29, 31). And there will be power and efficiency in service the like of which is not native to the natural man. (2 Cor. 3: 5, 6a; 1 Cor. 2: 1-4). In short "every need" will be supplied, "every grace" will be made to abound, and the servant of God will be made sufficient and able to abound in every good work.

But the life that God has thus cleansed and empowered, he will likewise fully guide: "The Lord shall guide thee continually and thou shalt be like a watered garden" (Isa. 58: 11). The conditions of guidance are concisely and conspicuously set forth in Prov. 3: 5 and 6.—(1) "Trust in the Lord with all thine heart"—complete trust in God; (2) "And lean not to thine own understanding"—complete self-distrust; (3) "In all thy ways acknowledge him."—Give God the right, give God the chance, wait for him—wait until you clearly recognize his hand ere you act—"in *all* thy ways *know* him," as the Hebrew says.—And then "He will direct thy paths." These, then, are the secrets of guidance,—such complete trust in God, and such thorough distrust of self, that one simply will not take one step until God's will in the matter is clearly discerned;—and then, fullest obedience with eagerness and alacrity.

But then a very practical question arises,—How am I to find out the will of God in the details of my everyday life? By what means does he make it known to me? and by what tokens am I to recognize it? How shall I ascertain the will of God? There is no question of the Spiritual Life that one is

more frequently asked, and seldom does one hear or read a lucid and satisfactory answer.

These means of ascertaining the will of God for our daily living are four: First of all the Word of God, and second the Spirit of God; then, our own sanctified common sense and spirit-illumined judgment, and finally Providential circumstances.

Now these four means of knowing the Will of God stand in relation to each other as follows:

(1) The Word of God furnishes us with the universal principles for our guidance in every phase of life, and in many cases it records their application to the circumstantial details of the lives of the men of God, the holy men of old who were under the guidance and sway of the Holy Spirit.

(2) The circumstances, or Providential surroundings, into which our lives are cast, are, however, not the same as those in which they lived. We live in another age, in another country, in another civilization, another society, another station in life, another set of circumstances; and hence while the principles remain the same, still their application will of necessity be different.

Still it is much to be perfectly clear and settled, once for all, that the eternal principles of holiness change not, and to recognize that the ultimatum of these principles is by divine authority infallibly given in the Bible and that this Book of God is perfect and complete, and full and sufficient for every event and emergency of life today and in every age.

With such a conviction the atmosphere is cleared and we are left free to search out diligently and discover these principles and to bend every energy to make the true application of them to the peculiar circumstances of our own individual lives.

(3) But the Lord has not left us to ourselves either to discover and understand these principles or to make the application of them to our lives. Certainly, if we were left to

ourselves, we should inevitably blunder; for the natural man cannot see nor understand either the principles of righteousness, or life in its true meaning or perspective.

And so God has graciously sent forth his Spirit into our hearts. And he it is who "guides us into all truth" as we are "able to bear it," and he, too, must lead us in seeing the application of this truth to everyday living. The Holy Spirit not only leads us to see intellectually, the bearing of it upon our lives, but also gives us enabling grace to carry it out practically in act and character.

4. But how does the Holy Spirit operate and speak to us? The common New Testament expression is that he "fills" us. He is said to speak in us, to aid our prayers, to guide us in judgment and in understanding and thinking. And so it is evident that he works in us by controlling and influencing our minds.

And so it comes to pass that our own sanctified judgment and common sense, our mental powers of observation, discernment, thinking, feeling, desiring, longing, aversion, meditation, musing, imagination, etc., are a prime factor in ascertaining the will of God as it pertains to our lives. Only,—be it ever remembered most emphatically!—not our own mental powers in their own strength, unassisted, unguided, uninfluenced, unillumined by the Holy Spirit; but these faculties of the soul wholly yielded and taken in possession by and operated by and dominated by the Spirit of God according to the principles of his Word.

So then, to sum it all up in a single sentence,—The eternal principles of Holiness as revealed to men in the Book of God, must be applied to, harmonized with, and brought to bear upon the unique circumstances of our daily lives, by the Holy Spirit of God himself, operating through and controlling, illumining and enabling the natural powers of the soul.

Practically, then, if we wish to grow in the ability to discern and enjoy the guidance of God we must set ourselves with

all diligence, in the first place, to *study the Bible* to discover and understand the eternal and universal principles of righteousness which must control our lives.

In the second place, we must see to it that the Holy Spirit has full sway in our hearts, and that we never grieve nor quench nor hinder him in the least, nor shrink back when he would lead us on.

In the third place we should cultivate our minds in all their powers and keep them in the finest trim so they may be as keen-edged tools ready for any service or work the Holy Spirit may wish to put them to, for even he can use us only in so far as we are "ready," and then only "as much as in us is" (Rom. 1: 15).

And finally we must do our utmost to look into circumstances and situations, and strive to penetrate to the roots of things and learn to recognize "the logic of events." Our Lord, you remember, chided the Pharisees for not being able to "discern the signs of the times."

* * * * *

But now, if in your work God thus gives Wisdom and Courage, and Purity and Peace; if he grants Power, and Guidance,—surely he will with them also vouchsafe the Protection of Jehovah. In this secret place of the Most High there can no evil befall. "Every man's immortal till his work is done."

In a word, finally, the crowning manifestation of the higher spiritual life, the life thus hid with Christ in God, will be Achievement. Nothing can thwart the man who is in league with Jehovah. There must be fruitfulness. "Commit thy way unto the Lord, *and he will bring it to pass.*" The Master at the close of his life could say, "Father I have glorified thee on earth, I *have accomplished the work which thou gavest me to do.*" So if *we* live this life, *we* shall *unfailingly accomplish*

the work which the Father gave us to do, and so shall we glorify our God upon earth—glorify him in all we do, whether in word or deed, whether we eat or drink, or whatsoever we do.

III. *The Maintenance and Culture of the Higher Spiritual Life.*

"But ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, *Keep yourselves in the love God.*" (Jude 20, 21).

"As the Father hath loved me, so have I loved you. *Abide ye in my love.* If ye keep my commandments ye shall abide in my love" (John 15: 9, 10).

The means of maintaining right relations with God are few and simple,—first, *Keeping the Heart always right;* second, *Renewing the Mind daily;* third, *praying without ceasing;* fourth, *faithfully living and working for the Lord.*

1. *Getting and Keeping the Heart Right.* "Keep thy heart with all diligence, for out of it are the issues of life." That is our business—to *keep our hearts*—and then God will keep our lives; but we must keep the heart. "The eyes of the Lord run to and fro through the whole earth to *show himself strong* in the behalf of *them whose hearts are perfect toward him.*" If we keep our hearts right, then he will "work in us to will and to do his good pleasure."

But what is the right condition of heart? Rom. 12: 1 and Matt. 11: 25 tell us. It is the attitude of absolute teachableness, a "living sacrifice," "the baby mind," the attitude of utter devotion, entire consecration, absolute surrender and full assurance of faith. "The world has yet to see what God can do with a man who will never say him nay, but will always be at God's disposal." That is what is meant by "a heart perfect toward him." "The man after God's own heart" is one "who will do all his will" (Acts 13: 22).

Sometimes we call it having no will of our own. More accurately it would be stated as always willing the will of God, or *conforming our will to his Word.* It is indicated in the

words of Saul of Tarsus, "Lord what wilt thou have me to do?" in the words of Elijah, "The Lord God, before whom I stand," or in those other words, "whose I am and whom I serve," or "Paul, the bond-servant (slave) of Jesus Christ."

But besides this condition of a *surrendered will* there follows hard upon it a second condition of heart that is just as vitally necessary on the positive side as this is on the negative side. It is *"the full assurance of faith."* Without faith it is impossible to please God, to come unto him, or to obtain any blessing. Let him ask in faith. Let not the double-minded man who doubts "think that he shall receive anything from the Lord."

"He that believeth on me,—the works that I do shall he do also." (See also John 7: 37-39.) "He that believeth on me,—as the scripture hath said, from within him shall flow rivers of living water."

"Trust and obey" one might sum it up—or better, obey and trust. Or might say true humility and active faith.

Again, one might say so long as there is anything between you and God, the experiences of the higher spiritual life are impossible. There must be first perfect reconciliation before there can be full and free fellowship with God—just as with men.

Sins of commission and sins of omission must be confessed, forgiven, abandoned. Is there a controversy between your soul and God? It must be settled. If there is any guilt, any reserve, any doubt, any misgiving, you cannot get on. He that covereth his sins shall not prosper. If I regard iniquity in my heart the Lord will not hear my prayer. There must be the peace of God, a clear conscience, a pure heart, the full assurance of faith.

Give up and renounce every known sin in your heart and life.

Give up and put away all doubtful things.

Do everything that is clearly your duty to do.

Vow to do all the will of God as fast as he shows it to you.

Pray as your prayer Psa. 86: 11; and 119: 33-37.

2. *"Renewing the Mind."*—"Be ye transformed by the renewing of the mind." "Be ye transformed," that is passive voice; we cannot transform ourselves into the new life, somebody else does that; but our part is to renew our minds, and then, if we do that, we will *be* transformed, or changed into the image and likeness of Jesus "by the Spirit of the Lord" from one degree of glory to another, as 2 Cor. 3: 18 tells us. It is he, then, that does the transforming; and he wishes, yea, yearns to transform us all, and more rapidly. But he can work only "while we keep beholding as in a mirror the glory of the Lord," only while we keep "renewing our minds."

"Religious Meditation, then, is the second means of Spiritual Life."

(1) *Bible Study* is the first and most vital element in Religious Meditation. Study more carefully Psa. 119: 9, 11, 97-104.

"Blessed is the man * * * *who meditates in the Law of the Lord day and night"*—He shall prosper like an irrigated tree.

All who make a success of the spiritual life are great feeders on the Word. It is not possible to live right without this daily food. It is the greatest of all secrets of spiritual success and spiritual power. "Sanctify them in thy truth, thy Word is truth." It is in and by means of the truth that we are sanctified by the Holy Spirit. We *grow* by the Word. "If ye continue *in my word,* * * * ye shall know the truth, and *the truth shall make you free."* See Joshua 1: 7-9.

Every day you must have a little quiet time kept sacred for meditation upon the Word. All through the day you must test your work and solve your problems in the light of his Word—"in his law doth he meditate day and night."

Bible *study* discovers the general principles or doctrines,

Bible *meditation* connects and applies these principles to the circumstances and details of everyday living. Bible *study* lights the lamp, Bible *meditation* turns its white light upon the next step in your pathway. Study searches out the truth, meditation considers conduct; study concerns itself with doctrine, meditation with life; study discovers the theory, meditation reduces it to practice.

Therefore Bible study is not enough, you must cogitate upon, meditate on, muse, brood over the net results of your study until within your heart " while you muse the fire burns," while you brood new and nobler conduct is born within your soul.

One might speak of the following methods of Bible study:

1. The Impressionist Method.
2. The Literary Method.
3. The Linguistic Method.
4. The Historic Method.
5. The Doctrinal (or Theological) Method.
6. The Practical Method.
7. The Devotional Method.

Of these the first is the common method used by ordinary people most of the time. The second, third and fourth are combined in ordinary exegesis or interpretation. The fifth is topical study. The sixth and seventh are what is ordinarily meant by " Devotional Bible Study." Unless we have this *devotional Bible study* there is no real " feeding on the Word."

The climax of Bible study is to think out the application of the doctrine or principle to our practical everyday lives, then, when we *see its bearing on our lives, to conform our wills to the Word of God,* to choose to do it, " to will and to do," and then " to work it out " by actually doing what it says.

(2) A second Means of Religious Meditation or " Renewing the Mind" is the ordinary religious services, preaching, public worship, prayer meeting, Sunday school, etc. Settle it here,

ere you read further, that you can not afford to miss a means of grace unless you are providentially detained. But if he assigns you a lone and weary task where you are by his will deprived of these ordinary means of grace, himself will supply extraordinary means of grace and *the post of duty will ever be the place of blessing.* But unless it is his hand that keeps you away, your soul will be famished. It is amazing how lightly many people, even some who count themselves consecrated, will stay away from the house of God.

(3) A third great avenue of spiritual refreshing is by association with the spiritually minded. Neglect not the assembling of yourselves together. "Then they that loved the Lord spake often together; and the Lord hearkened and heard it, and a book of remembrance was written." "If two of you shall agree on earth as touching anything, it shall be done for them of my Father who is in heaven; for *where two or three are gathered together* in my name, *there am I in the midst.*" (See also Dan. 2: 17, 18; Acts 4: 23, 24; Acts 1: 14; 2: 1.) Associate much with the spiritually minded, work with them, talk with them of the things of God, *pray with them.*

(4) A fourth exceedingly great aid to Religious Meditation and "Renewing the Mind" is the judicious and continued reading of the right kind and quality of religious book. Even with all the other helps of Bible study, religious services, helpful associations, it is still necessary for the writer of these lines to keep up continuously the reading of good devotional books. There is seldom a month that I do not read some such volume. Books on prayer, books on the Holy Spirit, on missions, on surrender, on faith, on obedience, on consecration, etc. If you have never read *The Christian's Secret of a Happy Life,* or *Quiet Talks on Power,* or *With Christ in the School of Prayer,* or *The Ministry of Intercession,* or *The Secret of Guidance,* or *The Inner Chamber and the Inner Life,* or *When Thou Hast Shut Thy Door* by G. H. C. MacGregor, F. B. Myer's books, George Campbell Morgan's books, An-

drew Murray's books, Pastor Otto Stockmayer's book:—well, then there is a rich world of pure delight still in store for you, and I beseech you, as you love Jesus and as you wish to grow in spiritual power, let not a day pass until you send inquiry to Brethren Publishing House for some of them.

(5) Finally let me entreat you that in the renewing of your mind, there be time for simply "waiting upon God." "They that wait upon God shall renew their strength." (Isa. 40: 31). In your "quiet hour," in "the inner chamber," "when you have shut the door," when you are alone with God, just *wait,* there in his presence, gazing up in his face, listening for his "still small voice," so still "you dare not move, lest you lose the smallest saying meant to catch the ear of love."

Yes, let there be time for Bible study, for Bible meditation, for reading, for conversation, for singing, for prayer; but do not fail to win the habit of sometimes simply waiting upon God to hear what he shall say.

Take time to be holy, speak oft with thy God.

3. *Praying without Ceasing.*

The act of prayer is the essence of religion. Prayer is a heart to heart talk with God. All inter-communion with God is of the nature and essence of prayer. Whenever there is a holy hush in the heart, and you wait upon God, hearken for his voice, discern the impressions of the still small voice. yield the assent of your spirit to "mind the things of the Spirit," choose this in your will, willing to pay the price, and then claim it of the loving, lavish hand of the good Father from whom cometh every good gift:—whenever this happens in substance there is true prayer.

Prayer is not monologue, prayer is dialogue. It is a double process, it is the *inter*-communion of the Spirit of God with our spirits. The Spirit moves upon our hearts, and we "second the motion." A cry of the fleshly desires, however intense, cast in whatever pious words is not real prayer. *Prayer is a double process.* The Spirit often cries to us, moves upon us, and we

do not yield, we quench, we resist him, and so prayer does not result; sometimes our own heart cries out, but not in harmony with the Holy Spirit, and again there is no true prayer. True prayer must be in the Holy Spirit (See Jude 20; Philpp. 3: 3; Eph. 6: 18; 2: 18; Rom. 8: 15, 26, 27; John 4: 23, 24).

Here then, is the true order or program of prayer.

(1) Our Heavenly Father knoweth all our needs before we ask him; (2) the Holy Spirit impresses these needs upon our hearts; (3) We hearken to this voice of the Spirit; (4) and having discerned his will, we choose it at the price; (5) and then ask or claim it of the Lord in full assurance of faith.

Praying, then, thus understood, is the very process of becoming unified and filled with the Holy Spirit. It is the method of becoming united to the will of God. The first step in Christian life is an act of prayer, "Whosoever shall call upon the name of the Lord shall be saved." Every step upward is taken in an act of prayer. There is no growth in grace, no enduement of power for service or for overcoming excepting as it is appropriated in the act of prayer.

Hence prayer becomes one of the absolutely essential means of maintaining the spiritual life. All spiritually minded people are great men of prayer.

To learn this divine art three things are necessary,—a teacher, a textbook and a pupil. You are the pupil, you must be desirous and determined at any cost to learn to pray. The Bible is the textbook; in it God has told us how to pray. Nobody knows the truth and reality of prayer excepting as he is familiar with the biblical doctrine of prayer. Have you ever undertaken a systematic study of its lessons?

The Holy Spirit is the only true teacher and disciplinarian of the true art of prayer. Depend upon him, look up to him, ask him, wait for him to teach you to pray; for we know not how to pray as we ought; but the Spirit helpeth our infirmity, he maketh intercession for us according to the will of God.

The following-named books on prayer, among others, will

stimulate and help you to learn the Bible doctrine of prayer. *How to Pray,* by Torrey; *With Christ in the School of Prayer,* and *The Ministry of Intercession,* by Murray.

4. And finally it must be said that *Work for God,* both in daily life and in service, is one of the greatest means of grace. *Blessing comes in the doing* (James 1: 25). "If ye keep my commandments ye shall abide in my love." The best tonic in the world is hard work. We are saved to serve. "I will bless thee, and thou shalt be a blessing." Nobody can long remain healthy spiritually, nor maintain a high degree of spiritual power without working constantly for God. The Christian is a fountain, not a cistern or a well. He is a lamp lighted and put on a stand to give light to a dark world.

Try it once: there is nothing that will make you grow so fast as working for your Master, with all your might. But if you will not work there is no hope for your spiritual growth or health; you must degenerate. Find something to do at once for the love of Jesus, do it with thy might—whatsoever thy hand findeth to do. Indeed, everybody should wade into work for Jesus constantly just a little beyond his depth, so he must depend constantly on the Lord to save him and give him grace and wisdom for it.

"It is by encountering evil, not by shunning it, that the Christian keeps himself pure, and makes highest attainments in the divine life. It is by seeking the welfare of others that he best promotes his own welfare. It is by counting not his life dear, that his life becomes precious.

A missionary is more likely to live a life of holy thought and purpose, while surrounded by heathen idolators to whom he proclaims the truth, than is a hermit in a solitary cave, with no companionship but books of devotion, and no occupation but a selfish seeking for spiritual attainments. Going into the homes of the impenitent, that for their good he may be brought face to face with those who forget God, is surer to make real the great truths of salvation to a preacher or a

teacher, than sitting down in a room to meditate on its preciousness and comfort himself with its hope. Not by flying from evil, but by fighting it, does the Christian keep himself free from the stain and the power of evil. By giving of his faith and love to others does he gain in faith and love. Spiritual safety and spiritual progress are to be found in the thickest of spiritual dangers, and in the surmounting of spiritual obstacles." —H. C. Trumbull.

"Jesus was never guarding himself, but always invading the lives of others with his holiness."

The Church of the Brethren in the Light of This Concept of the Higher Spiritual Life. When the church was started, I thank God, the Church of the Brethren was born in a prayer meeting and a Bible School. Men and women gathered to pray God to lead them into his truth and light, willing to follow that word as far as it would take them and wherever it would lead them. We have that spiritual life of the higher grade and type right there, and all the way down the history. I have not time to refer to it. But in the Revolutionary War, in the Civil War, all down through the ages, how our Brethren have taken their stand on what they saw of the truth and the light of God, and stood there, no matter what they must suffer, believing that God would deliver them. This very day in the Conference assembly we took our stand on the question of Secret Orders and Labor Unions in the teeth of a very difficult situation, suffering and sacrifice and persecution. Why? Rather than to violate a principle of God's word. When God hath spoken, "There is not to reason why, There is not to make reply, There is but to do and die," if need be, because God hath spoken. That is what I call the higher spiritual life.

There are many misconceptions of the higher spiritual life. The Brethren have always been misunderstood on this subject because we do not make much noise about it, we do not get excited, we do not make much fuss about it; but I tell

you, the test of the higher spiritual life is, how much sacrifice are you willing to make, and how firmly are you willing to stand by the right when it costs something to stand by the right? The practical demonstration of love and character is what tells whether or not a man is spiritual minded. I do not care about the shouting and loud professions of faith. I always admire those engines that move so smoothly and quietly that you can scarcely hear any noise, and yet they run a whole factory. These little bit of gasoline engines that chuck, chuck, chuck, I haven't much admiration for them. I do not blame people for shouting. Let them shout, but that is just blowing off steam and wasting it. Let us turn it into work. Now then, judge by that standard.

The type of spirituality in the Church of the Brethren has ever been the staunch, sterling type that has the "hall-mark" of heaven upon it. It is the only type that is worthy of commending to intelligent and sober people. Brethren, I believe that our church is the most spiritual church in the world today. I did not used to believe that. I spent a number of years of my life cast out among other people, I found out how they live, what they do and what they teach, and I am more and more growing in the conviction that the highest type and the greatest degree of spirituality, taking people on the average, is to be found inside the ranks of the Church of the Brethren. I believe that. But brethren, it ought to be very much better, far higher than it is. I have no doubt there are people in this audience tonight who have something between them and their God. It may be a sin of commission, it may be some wrong unconfessed and unforgiven, it may be some duty undone. You can never live the higher spiritual life in the real sense as long as there is something between you and God. Is there a controversy between you and God tonight? I beg of you get alone with God and get right with God; clean up your conscience.

Chapter Eight

The Church and the Great Moral Issues of Civilization—Liberty, Temperance, Divorce, Peace, etc.

Daniel Hays

Sitting in the old Writing-chair where Bro. John Kline wrote his Diary and correspondence in the years before the Civil War, 1861-'65.

Chapter Eight

The Church and the Great Moral Issues of Civilization—Liberty, Temperance, Peace, etc.

By Daniel Hays

Modern Civilization with all it embraces in culture, invention, science and art, may be traced to three sources: (1) The Classical; (2) The Hebrew; (3) The Teutonic.

By the Classical we mean everything in literature, law, science and art that ancient Greece and Rome transmitted to Modern Europe.

By the Hebrew we mean Christianity in a general sense, —the most important element in modern civilization.

By the Teutonic we mean the German race who with their wonderful capacity for culture, their personal freedom, their reverence for womanhood and the sanctity of the home, laid the germ of representative government and of Protestant Christianity. (See *Myer's General History.*)

But the Founder of the Christian religion did not seek for a place side by side with any aid to civilization. He placed his Church on the higher plane, and gave it a higher mission, The New Kingdom was to be the "light of the world," and "the salt of the earth"; and whilst it was the design of our Lord to lead his people into a higher life and into a saved state, it was but natural that society in general would be brought under the heavenly culture and beneficent influences of the Christian religion.

When the Church entered upon her mission with the Truth in one hand, and love and good will in the other, she was confronted by Jewish intolerance and pagan idolatry, and

among the educated classes there stood opposed to the Gospel, the whole system of Grecian philosophy and ethical doctrine of polytheism. In the midst of these seemingly insurmountable difficulties the disciples of Jesus pushed boldly to the front, and shrank from no investigation of their cause. They fearlessly confronted Jew and Gentile, Greek and Barbarian who with all their knowledge, culture and ancestry, stood confounded before them. The opinions and prejudices of generations step by step gave way to the simple truth, and sank beneath the force of the Spirit-filled messengers of the Gospel of Jesus Christ.

The Apostle to the Gentiles entered Macedonia and planted a church by the riverside and in a prison whose doors were opened by the power of the Lord. He encountered the philosophers of Greece, and the Athenians and strangers that gathered around him as Paul stood in the midst of Mars' Hill in the city of Athens, heard the first message from the Gospel which in a few years revolutionized the whole literature, language and religious thought of Greece. At Ephesus while in the school of Tyrannus, all Asia came to the feet of Paul and heard the Word of the Lord, and many of them which believed and used curious arts brought their books together and burned them before all,—"so mightily grew the word of God and prevailed." (Acts 19).

When Christianity appeared before the world as an aggressive system of religion, Idolatry took alarm for its own safety and began to persecute the converts to the new faith. But darkness could not withstand the light, and with all the opposition and persecution, idolatry was beaten in the struggle, and Christianity triumphed. But paganism had left its mark on Christianity. The Church had felt obliged to make concessions to the pagans to mitigate their opposition and to facilitate their conversion. Hence minor observances of paganism were made a part of the Christian ritual. In this way the Church in her mistaken zeal and desire for numbers had

soiled her garments, imbibed the spirit of conquest and become a persecuting power in certain localities. (407).

But let it be recorded to the honor of the Christian religion that it was before the power and influence of the Church that the gladiatorial combats fell to rise no more. (404). The church fathers denounced these combats as absolutely immoral, and labored in every way possible to create a public opinion against them. The members of their own body who attended these spectacles were excommunicated. It is to the Church that Civilization owes a lasting debt of gratitude for the suppression of the inhuman exhibitions of the amphitheater. (Ibid).

In the first centuries of the Christian Era, the only relation which the Church sustained to the State was a series of bloody persecutions designed by the State for the destruction of the Church, and by common consent these were the golden centuries of Christianity; the period of its greatest purity and triumphs. Such was the light which shone out from the teachings of the church, from its superior morality, and from the flames of its martyrs that it converted the civilized world. Here was a new force put into the life of the First Century which the philosophers of that day did not discover. They tried to deny its presence and its power, and yet it revolutionized the philosophy, literature and language of Greece and Rome, and to complete its triumphs, in turn transformed the barbarians that conquered Rome.

When, however, Christianity in general was recognized as the religion of the State, and under the Pope and other ecclesiastical dignitaries (313-590) became a persecuting power, the followers of Jesus, those who held to the simple faith of the Gospel, were misrepresented, banished, imprisoned and put to death. It is one of the greatest miracles in history that God so wonderfully preserved a people for his name during this long period of unequal struggle of light against darkness—a people whose life and teaching were a standing protest against

the usurpation, corruption and cruelty of papal Rome. These witnesses for Jesus spread the Truth through the mountains and valleys from Asia Minor westward through Europe, and held the faith against the combined forces of earth and hell. They maintained that the kingdom which Christ set up on earth is composed of *holy* persons, and ought to be entirely free not only from ungodly persons, but also from all agencies of man's device as an aid to Christianity itself. (See *Religious Encyclopedia*).

This long-continued persecution of a people whose highest crime was patient endurance of violence and outrage, at last awakened the public conscience to see the great enormity and wickedness of persecution in the abstract, and the moral unfitness of temporal punishment as a means of religious controversy. This was the dawn of a better day, and when at last the sun of religious liberty arose, this was the greatest achievement of Christianity—the greatest boon conferred by a suffering Church on Civilization.

The Renaissance.—With the renaissance of learning (1294-1517), came the revival of religion. Scholasticism, which was the reproduction of ancient philosophy under the control of ecclesiastical discipline, steadily gave way before the New Learning. In Germany as in England the Renaissance was cultivated in a religious spirit. At Basel, Switzerland, Erasmus, in 1516, published his edition of the Greek Testament. This work was followed by editions of Cyprian and Jerome, and translations from Origen, Athanasius and Chrysostom. This opened the way to a better understanding of the fundamental truths of Christianity—a clearer knowledge of the Bible and Christian Antiquity. (See Fisher's *History of the Christian Church*).

After John Wyclif had given the English Bible to his countrymen (1384); and John Huss of Bohemia died at the stake, because he had based his reform of the church upon conscience and Scripture (1415); after Martin Luther had

kindled the fires of the Reformation (1517) and the reformers under him and after him had differed so much among themselves as to persecute each other and those whom they sought to reform,—after these wonderful energies had arisen with increased light and wider experiences and had prepared the way for men to think calmly and to act deliberately, in the year 1708, at Schwarzenau, Germany, a remnant of persecuted men and women of God organized a system of religious truth at once simple, profound and comprehensive, and gave to the world the Revival of Primitive Christianity.

When Grecian Philosophy gave its ethical culture to the world, it taught in part man's duty to man, but it ignored his duty to himself and to his God. When Rome gave laws to the world, she held the nations under the iron heel of military power. When the schoolmen revived the peripatetic philosophy and attempted to reconcile revelation and reason, faith and philosophy, it was made the tool of ecclesiastical discipline. And when the Reformation had reached a period in combating the corruptions of Rome, and in turn became intolerant even unto mortal hatred by stress of law and force of arms; the revival of Primitive Christianity gave to the world, in 1708, the New Testament as the standard, socially, morally and religiously—a pure life in a faithful, loving service to God. Thus the Reform Movement reached a climax in the revival of Primitive Christianity in 1708. God in his own time and way was going to plant a great and free nation in America and he chose a people from among the Germans to carry the standard of light and truth to the New World. They were by nature and training fitted to stamp the conscience and morals of society,—a mighty force in the development of American Civilization. It was not by accident that the Brethren at the invitation of Wm. Penn came to America, and settled at Germantown near Philadelphia in 1719-29. It was here that they gathered union, strength and character for the wider

field which opened before them, and the wonderful activities which followed. It was here in the year 1754 during the educational struggle in which the English planned a system of schools to take from the German his language and his religion, and under the leadership of Christopher Sower, the Germans nobly won,—proving that the great ignorance imputed to the Pennsylvania Germans by the writers of history, belongs more justly to the writers themselves. (See *Educational Struggle in Colonial Pennsylvania,* by Bro. M. G. Brumbaugh.) It was here in 1777-8 that the struggle for religious liberty occurred between Elder Christopher Sower, as the leader of the Peace people, and the colonial authorities, which resulted in seeming disaster to Brother Sower and the cause of Peace. But God overruled it all, and, in the adoption of the Constitution in 1789, it ended in a triumphant victory for suffering humanity—"absolute religious liberty," and the entire separation of Church and State. This was the greatest triumph for the cause of civilization in history, and the Brethren under the providence of God took an active part through much suffering and persecution in securing full civil and religious liberty for the American people.

But this great boon to suffering humanity did not come without a long, patient, earnest struggle for the right. Holland was the first home of religious liberty and (See *Religious Encyclopedia*) gave protection to the Puritans in 1608. In 1644, John Milton, the apostle of toleration in England, wrote his "*Defense of Liberty,*" "perhaps the noblest pamphlet in our language." In 1636 Roger Williams established a colony in Rhode Island where full religious liberty was made a part of the fundamental law. In 1649 Maryland passed the Toleration Act, and Wm. Penn in 1682, established a colony in Pennsylvania and made it a refuge for the oppressed in all matters of religion. And when the Representatives of the thirteen Colonies in 1787 met in Philadelphia, the center of colonial wealth, culture and education, with the history of the struggle

for religious liberty before them and the efforts made to establish religious liberty around them, these great men wisely and nobly framed for the Government of the United States what may be known to succeeding generations as the Great Charter of American Liberty.

The Brethren came out of the Revolution (1775-91) a united and a free people—free in the possession and enjoyment of their language, their religion and their rights, and in the movement south and west it was a tide of men and women with a high purpose in establishing the purity of religion, and safety for the morals of the family and the home. Had they remained at Germantown with all its advantages it would have resulted in a community of interests and spiritual stagnation. God had much land for them to possess in the valleys south and upon the plains of the great West, and he meant that the great principles which the church held should be proclaimed from every hilltop and valley of this great country.

Let us pause and consider the great moral issues that affect our civilization:—peace, temperance liberty, simplicity of life, purity, and sacredness of the home and the marriage relation.

Separation of Church and State, civil and religious liberty, had been secured at the close of the War of Independence, and the adoption of the Constitution, (1791). So complete was religious liberty enjoyed that the Brethren holding anti-slavery views were permitted to live unmolested in States where slavery was protected by law. In Pennsylvania where the manufacture, sale and use of ardent spirits was permitted by the government, and where the imposing of a tax in its manufacture led to the Whiskey Insurrection (1794), the church asserted her doctrine, clear and unmistakable, against the manufacture, sale and use of intoxicating beverages, and withdrew Christian fellowship from every violator of her temperance principles. The church has stood and still stands in the foreground with a clean record, and an increasing ear-

nestness in maintaining her high standard, and carrying it on to victory.

In Maryland, Virginia, Tennessee and other States south, the church, though opposed to slavery, lived in friendly relation to government and the people, as a rule, working its way quietly and peacefully, and when the Civil War, (1861-5) came on, the church stood for peace, and union, and the government was made willing to accede to our peace principles in time of war, because we had been a *considerate and a consistent peace people in time of peace.* The Brethren's influence against slavery was not the result of agitation, but the power of example as an evidence that better results follow a free labor system than slavery. The attitude and teaching of the church prevailed and the institution of slavery was abolished January 1, 1862.

But there is an evil equally great holding men and women with the grip of a giant in chains worse than slavery, and the attitude and teaching of the church on the *Divorce* evil has ever been for the perpetuity and sacredness of the marriage relation; and may we not see a vindication of the honor and sanctity of the home by an awakening of the public conscience and the morals of society?

The Brethren inherited from their German ancestry a "strong and hardy nature, inured to toil and weariness, with sentiments made up of truth, uprightness, attachment to duty, observance of order. If the storm rages, and the wind blusters, if stiff and blue with cold, once in his cottage, beside his fire of turf, and with his scanty fare, what matters it? Another kingdom opens to reward him—the kingdom of inward contentment: his wife loves him and is faithful; his children round his hearth spell out the old family Bible; he is the protector, the benefactor of his home, honored by others, honored by himself; and if in need of assistance, he knows that his neighbors will stand faithfully and bravely by his side." (From *Taine on the Renaissance*).

With the life blood of such an ancestry, with a religion for the family and the church that is true to the Bible, the Brethren regard the purity of the home and the sacredness of the marriage relation the greatest problem of our civilization. Purity in the home will insure purity in society. Civilization never rises higher than the home life, and never sinks below it. It takes men and women true to each other and the home life to make a community with an uplift to a nation that stands for righteousness.

A home to be happy and prosperous must have God in it, and the church holds that to maintain the permanence of the institution of marriage is the way to maintain the purity of society. The disclosures made in the courts of justice show a moral laxity which is a disgrace to our boasted civilization. Thank God, the church holds up a higher standard than this—one based on the preservation and integrity of the family institution as God originally made it. When the question of immorality in the church arose, the Apostles' rule was that while it was no part of the church's duty to judge those that are without, the church must purge itself of the member who was leading an impure life. "What the world needs is the bright and consistent example of all Christian people, and to present an unbroken front against the flood of divorces which threatens to engulf our social civilization."

Civilization to be morally right must have a standard, and that standard must be seen. All light, whether physical, moral or spiritual, has its origin in God. If the church is the light of the world, the church must be in the fore on every issue that stands for the uplift of the race.

Secrecy stands in direct opposition to the nature and mission of light. "In secret have I said nothing," said the great Teacher. If a thing be a good thing, why conceal it? If it be a bad thing, it is wrong to conceal it. In the lodge a man swears to a thing he does not understand. In the church he is taught in everything that is held in the church. The church takes

care of her poor and engages in other charitable work as a religious duty. Charity in the lodge is measured by a man's ability to pay his dues. A pauper has no chance in it. The church leads in the light with an uplift to all. No greater calamity could befall our world than the shutting off of light, and as it is with the natural so with the spiritual. Then why should we look upon moral darkness with indifference? How blessed the light that ever shines, free as the sun and continuous as a cloudless day. The door of the church stands open wide, and in her highest court there is free and full discussion of every issue that affects her purity and integrity. What influence the church has had, and may continue to have amid the apparent increasing love and growth of secret orders, eternity alone can tell. But this know, that the church does show the way, and points ever upward and forward to liberty, light and truth.

Separation from the World.—The church had its origin in the recognition of the fact that separation from the world was a principle equally as strong and fundamental as the separation of Church and State. "Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you" (2 Cor. 6: 17), stands with equal force with, "My Kingdom is not of this world," (John 18: 36). There has been a glory about the church in its standing for separation from the world, and in the means for maintaining that separation. As a religious question, the church has drawn a line on worldly costume in order to maintain the principle of plain dressing. The church leads in the dress reform movement, because she has a fixed standard that is both scriptural and reasonable. Others may fail to reach it, who admire the standard, and even follow it afar off, yet this does not invalidate the standard itself, or the world's need of it. It is not a question of a loss, or a failure to gain persons who desire to indulge in the "lust of the flesh, the lust of the eye, and the

pride of life." Such a loss is a real gain to the church. The strength of a church cannot be estimated merely by numbers.

As a moral question, we speak of dress in its relation to health, modesty and purity. A certain author (Stuart) speaking of the "pale faces and shrunken forms decked in the fashions of the day," says in part it is a pleasure to meet a woman strong in health, and strong in her dress. When asked what has become of our healthy women, a doctor replied that Madam Fashion has ruined the lives and health of our women. "She has stolen the rose from the cheek, the sparkle from her eye, the plumpness from her form. I pray God that the day may soon come when the sensible women of this country will rise up and put down all those forms of dress that are not conducive to health and modesty, and will dare to have the courage to draw the line where modesty stops and immodesty begins. A strong woman makes demands upon the opposite sex. A man has drawn a line for women—he has made demands upon her character, and whenever a woman crosses the line that man has drawn for her, she is picked up on the cold iron shovel of ostracism and thrown out into the cold, heartless world, the devil puts his foot on her and she never rises. On the other hand, a young man with his thousands back of him, can wallow in the slums, debauch himself in the saloon, and the unnamable haunts of sin, and then in his elegant costume, with the breath of the richest perfume about his clothing, is received in some of the homes of this country, and an escort for some of the brightest and purest young women. And this in the light of our boasted civilization! Thank God, Christianity has a higher standard than this. May the day speedily come when our young women will demand of the young man that he shall be as clean in his life and true to his character, as he demands that she shall be." It is an insult to our high conceptions of the true, the beautiful, the good in life and character, that persons of either sex, who have set common decency and the law of God at defiance, should be received in

society as cordially as if their offense was trivial. For the penitent under scriptural conditions, there should be, in the proper way, always forgiveness and restoration. But there should be no compromise with sin, as the continued and persistent teaching and practice of the church in maintaining the purity of life and the sacredness of the marriage relation is the only hope of civilization and a lost world. A licentious man at the head of a home is a monster, and when we consider woman's sphere and woman's influence and what Christianity has done for her, an unchaste, ungodly woman in Christian America is the greatest monstrosity that our civilization produces.

In conclusion, be it said in all meekness and humility, that the church in her separation from the world, and the high standard she has raised for pure morals and a pure life in the practice of primitive Christianity, has led up to all that is good and desirable in modern civilization.

We may not be able to see the force of a work so apparently helpless against such overwhelming opposition, but God was in it all, and it was his kind, overruling hand which gave us the blessings of peace and liberty under our Government and with the people. We accord to others the same liberties we ourselves enjoy. It is in truth the way we reached the end for which the church has ever prayed, "to live and lead a peaceable and a quiet life in all godliness and honesty." A good test of the moral and intellectual culture of a nation is the high regard it has for the Bible and for the people who live a pure life in obedience to its holy precepts. A cultured man is one who loves the truth, and is always on the lookout for it, and when he has found the pearl of great price, though wise and keen in the use of the processes which test the validity of truth, still he offers good cheer to others, and is still more eager to give to all who are seeking the light, the opportunity to acquire a goodly pearl of the Master's own choosing.

This Christian culture in the spirit of meekness the church

maintained on the high plain of Gospel truth. She made no compromise with error. It was because she faithfully kept a clean record that she was able to point out the way of peace, liberty and temperance, and to unfurl the banner of Arbitration to the breeze of love and good will that is sweeping the nations. The establishment of the Hague Court is a fitting climax to the influence of Christianity over modern civilization.

As a few notes of the musical scale that made but little impression upon the ear at first, after the lapse of time, these few artless sounds were taken up by many voices and converted into chords of exquisite harmony,—so the performance of the work assigned us as witnesses for Jesus, may be imperfect with but little in it to attract the attention of the world, but if by faith and love we continue to sound out the notes of truth, by and by many will join the strain in God's own way, till it swells into universal harmony.

Chapter Nine

The Work of Women in the Church

T. S. Moherman

Part One

The Work of Women in the Church

By T. S. Moherman

Every woman is a daughter of the almighty God, as every man is his son. Each has the divine impress, and for each the destiny is the same. Though their labors vary, yet in their intellectual, social and moral advancement they become one in the solidarity of humanity. It is not a question of woman's rights, or of men's rights, but of human rights. Men and women rise, or fall together. History has oft proven that no nation can with impunity enslave its women, or hush their voice. In so far as society advances in Christian culture, the veil that has obscured woman's presence and worth has been removed, and we are permitted to see her exercising in self-sacrificing devotion and love in the things that pertain to the purity and uplift of both Church and State. She has unfalteringly come up with man, cheering and comforting through the stages of savagery, barbarism, on up into modern civilization.

Feminine characteristics are conceded to be of finer quality than those that are purely masculine. Her tenderness and kindness shows a bravery and heroism outrivaling that of the battlefield. No woman's voice was heard in the clamor for the life of Jesus. A man betrayed him, one denied him, nine more fled. A man pronounced the death sentence, a woman begged to have his life spared. Women followed him to the cross, shedding tears of sympathy, the first to the tomb, and the first to greet him after his resurrection. The newly born church received a feminine name—"The Bride of Christ."

Moral elements in a larger degree are needed for the eman-

cipation of society, and Christian women are largely needed to supply these elements. Woman being commissioned with man by the Messiah, robed in the armor of affection, will go forth to conquer the world for Christ. The shining and singing hosts of heaven will be pleased to enlist under her banner of love, and to smite desperately with the weapons of the Spirit. Tracing the Scripture records, we find that God chose woman to teach and exhort the people the same as man. Deborah the prophetess and judge, beautiful in character and life, possessed a genius superior to any recorded in Hebrew history from Moses to David. She stands alone of all the rulers of Israel unrebuked by prophet and inspired historian. In Abraham's big faith, the ideal of the ages, we see woven the heartstrings of his loving companion—Sarah. Miriam helped her big brothers into a tenderness and faithfulness that enabled them to endure the strenuous life of emancipators. Abigail became an ornament to the brow of David. Ruth set the high standard of fidelity to a people whose faith centered in the eternal God. Esther in her love for God and principle turned the tide of jealousy and hatred of a proud State upon its own head. Elizabeth was pleased to reproduce her piety and undaunted courage and fidelity in the person of John the Baptist. Mary listened to the word of God and cared tenderly and faithfully for him whom it was the Father's good pleasure to give to the world. Truly, women with men wrought with a faithfulness that has determined an advancing race.

When we look for the foundations and scale the superstructure of the church that has ever been faithful in our care, we see just such elements of true and tender womanhood that has graced other periods of human history. Feminine touches are everywhere to be seen in our church organism, not only of beauty, but of strength and courage. With what wonderful fortitude our sisterhood has sustained the overwhelming reverses of fortune. Disasters that have broken down the spirit of man and prostrated him in the dust, seem to call forth all

her energies giving such intrepidity and elevation of character approaching upon occasions even to the sublime.

Nothing can be more touching than to behold our sisters in Christ, whose sphere has been one series of obscurity, submission and dependence, rise suddenly into mental force, and spiritual power to be more numerous than man in the prayer-meeting, and in teaching in our Sunday schools, to be man's comforter and supporter under misfortunes, abiding with unshrinking firmness the most bitter blasts of adversity. "As the vine has long twined its graceful foliage about the sturdy oak, being lifted by it into sunshine, will when the proud oak is rifted by the thunderbolt cling about it still with its caressing tendrils, bind up its shattered limbs; so it seems beautifully ordained by Providence, that woman who is the dependent and ornament of man in his happier hours, should be his stay and solace when smitten with sudden calamity, twining herself into the rugged recesses of his nature, giving support to his drooping head, and binding up his broken heart." This has been the nature of our Brethren's reinforcement as he has risen triumphant through the crises of the past two hundred years.

When we look for the names of notable women of the Brethren Church, they seem to be hidden as securely as the names of women in Bible times. Men's names figures prominently, women's only incidentally. We will not attempt to give a reason for the disparagement, but simply to say that any man's greatness in its larger elements is feminine. God said "it is not good for man to be alone." He knew that he would be a failure being all alone. He made him a helpmeet.

In the group that make up the foundation pillars of our Brotherhood are to be found the names of three women: Anna Margaretha Mack, Joanna Naethiger and Joanna Kipping; only one short of making up half of the first group baptized. They too with the brethren sought earnestly the truth of the Gospel. They drank from the bitter cup of persecution. They cheerfully left father and mother, brother and sister, and the

dearest spot on earth—their homes, for Christ's sake. Their large hearts and buoyant faith did not fail them when the question of emigrating to the new world was being discussed. Their love of home and children did not cause them to falter when it came to thoughts of perils at sea, many times intensified, due to the poor means of transportation in those days. Of the two hundred and fifty-five recorded names of those baptized in Europe, eighty-eight are of women, thus showing us the large part women played in the work of the church during her infant days.

Persecutions working havoc in the mother churches, and not able to find a well-governed province in which to live the simple life, and exercise in the simple faith of the Master, plans were laid involving the interests of two continents. Good-byes were said by hearts full of unspeakable grief, and eyes were bathed in tears. Through a series of emigrations, the old vineyards were broken up and the choice plants transplanted into new and virgin soil. The transplanting in many respects was a bitter experience. The voyage was a hazardous one, hunger, disease, homesickness and death made up the bitter cup. Mothers giving up their loved ones to the angry seas presents a pictures that masculine hearts have not the cunning to give the word that comforts. The emigrations of 1719, 1729 and 1733 constitute the three great transplantings. These tendrils took quiet root in the new soil. Political, social, religious and physical conditions were favorable for much fruit bearing. Three years' care and nourishing produced the first fruits in America, six souls are baptized on Christmas day. Two of the six are women, Sister Martin Urner, and Sister Henry Landis, just one short of making up half of the first group baptized in America.

Pioneers of the faith of Christ were they in direct contact with the soil with comparatively no equipment standing between production and consumption to lighten the drudgery of life. It would seem that pioneering would fall heavier upon man

than upon woman, but it seems not to be the case. Man has the freedom of outdoor life, the blue sky to charm and kindle the imagination. The sun with its health-giving rays, and an atmosphere filled with the aroma of budding and blooming fields. But the outlines of a pioneer woman's sphere is a little shack with one or two rooms, not only a place to shelter the human part of the family, but is cheerfully surrendered to anything else of domestic interest. She cheerfully gives up space for the mending and making of harness, blacksmithing is done from the kitchen stove. Implements for farm use are whittled out by the old fireplace. Additional room is surrendered for the storing of grain and seeds awaiting the vision of higher markets. The starving lamb and sick pig are brought to the house to have their ailments attended to, in short anything of domestic worth seems well pitched over against the place where the wife and children stay. Yet the good housewife through it all keeps the altar fires burning, and sings the sweetest songs, looking steadfastly for the fulfillment of her dreams of a larger and more quiet day. Not only so, but she cheerfully gives room in her own humble cottage for church purposes. She spends anxious days previous to the meetings that everything may be in readiness, including even refreshments for those who come from a distance. The appointed day is full of fellowship, everyone is made welcome, kindling a desire for their return again. The day is past, the wife keenly conscious of having done God service, and whose heart has been rekindled by much well-wishing, puts herself to the task of rearranging her house for domestic purposes. This is of a nature of our pioneer sisterhood, who have made possible our larger Brotherhood. The feminine elements of our modern Brotherhood have drunk freely from pioneer fountains, the grace and beauty and unfaltering devotion of the women that adorned the beginning of our church edifice have been lively influences all the way along.

From the Germantown, Pennsylvania, church the mission-

ary spirit radiated and illumined the country about. Churches were organized, periodical visits were made to them. Though only brethren's names are mentioned in their organization, one's scrutinizing eye discovers in the elements making up the success of the early days that at least half should be credited to our sisterhood. Yet she in her self-sacrificing devotion is willing that man should wear the crown, and in his name success should be recorded. She has never sought position or prestige for herself, but to train children for the Master, and build up Christian institutions whose influence shall outlast the carvings upon marble and brass.

For a few moments allow your eyes to follow the geographical outlines of our great Brotherhood as they were being made from generation to generation. Note the resistance overcome in travel, and the sacrifice incident to the planting the simple faith in new and often hostile territory. From the mother church in America our sisterhood and brotherhood joining in the "Go ye," move down into the valleys of Maryland and Virginia. They ford turbulent streams, they cut their way through dense forests, clear up little tracts of land here and there, dedicating the first fruits of their labor for the preaching of the Gospel. Looking westward we see them climbing together the rugged Alleghanies. They move softly along the Monongahela, Allegheny and Ohio rivers, crossing in many instances the fertile yet uncultivated lands of Ohio and Indiana. This movement gaining so much momentum that the plains of Illinois, Missouri, Iowa, Kansas and Nebraska are soon measured off by primitive modes of travel. The impregnable Rockies and desert plains soon yield to their invincible faith, and settlements are found dotting the Pacific slope. Looking northward toward where the icebergs grow, the Dakotas and Canada extended a welcome that could not be resisted. Not only so, this great faith movement has had a wonderful rebound, finding a refuge in Europe and Asia where flourishing churches are to be found. Have our sisters in Christ the

courage and strength to overcome the obstacles incident to such movements, afoot, on horseback, the old stage, by rail and by boat? She has covered the whole distance with man, and Christian homes and churches are the remaining monuments of her adventures.

Our sisterhood has not been noted in official service. She has not looked upon a church office as an inviting field, yet she has not shirked duty when the spirit of liberty laid hold of her, setting before her work which only a nature like hers could successfully perform. 1 Tim. 5: 9-10 suggests a field of dignified service for women in the church of Christ in the days of the Apostles, was given a personal application in the early days of the Brethren Church. The first record of the election of a sister to the office of deaconess was invested by Bro. Alexander Mack at Schwarzenau, Germany. Sister Schreder labored in this office seven years after the death of her husband, (*Brumbaugh's History of the Brethren*). From the Germantown poor book has been gleaned the following: "Anno 1769 the 20th of August, according to the council of the Holy Ghost, in the community of the Brethren and Sisters of Germantown and according to the manner and regulations of the Apostolic congregation of the first Christians was elected by vote as a ministress, (deaconess) the sister Margaretha Bayerin. (*Brumbaugh* page 177). She was above seventy years of age at the time of her election." The later history of the Brethren has no record of the perpetuation of the deaconess office.

As to our sisterhood being represented in the ministerial office we have some few examples. "Where the spirit of the Lord is there is liberty," seems to have had freedom of expression in the different stages of the growth of the church. Harriet Livermore, daughter of Judge Livermore of Concord, New Hampshire, was born April 14, 1788. In her missionary tours she became acquainted with the Quakers and Brethren at Philadelphia, whom she learned to love. Questioning her former baptism she was led by her growing convictions to be

baptized January 2, 1825. Through the influence of Bro. Peter Keiser she was permitted to preach in the church of the Brethren at Philadelphia. Notably among the converts of Harriet Livermore was Sarah Richter Major who became a famous preacher among the Brethren. She began to preach when only twenty years of age. She possessed rare power in the pulpit as well as in personal work. Was born August 29, 1808. Baptized at the age of eighteen, and married at thirty-four. Died at Greenfield, Ohio, September 18, 1884. Funeral service by Eld. James Quinter. Hers was a remarkable career. Repeated attempts were made to dissuade her from public speaking, but her inspired soul could not be quieted. She could find peace of conscience only in proclaiming the eternal riches of God. Overcoming opposition in her simple and modest way, the field of labor gradually grew. Adjoining churches of the Brethren invited her to occupy their pulpits, which she did, never failing to be invited back a second time. Those who were prejudiced against women preachers were cured of their malady after hearing Sister Major. She with her husband did the most of their church work in different parts of Ohio, and wherever they labored, the cause of Christ grew. Doors would be open to them everywhere, even schoolhouses, infirmaries, and prisons were visited by them. They did most of their traveling by private conveyance. One instance will show how earnest they were to fill appointments. One cold, stormy morning they started to church a distance of about eight miles. When not half way their carrige broke down. Having two horses they made the remainder of the trip on horseback, and filled their appointment. Sister Major was a true mother, never neglecting her home and family. She never turned a beggar away without help, neither did she fail to preach Christ to the people.

Among the women that have been given the right to preach in more modern times are Mattie A. Lear of Illinois, now deceased, Cassie Beery VanDyke of Chicago, and Bertha Mil-

ler Neher, of Milford, Indiana. Mattie A. Lear was born in New Jersey, August 17, 1838, married at twenty-one, baptized four years later, and died at the age of sixty-four. Mattie was a teacher, writer, and preacher of considerable ability. Taught nearly two years in Mt. Morris College when it first came into the hands of the Brethren, wrote much for the *Gospel Visitor,* nearly thirty-five years ago, and was graceful and fluent in her public addresses. She often filled the home pulpit, and did some preaching among the neighboring churches, her addresses at Sunday-school and ministerial meetings were in special favor.

Not only are our sisters good talkers, but they are excellent writers. Their compositions have given comfort to many a soul. We will have space to mention only a few names. Wealthy A. Burkholder was associated with the church paper (*Primitive Christian*) at Huntingdon, Pa. Besides working in the printing office, she did a considerable editorial work on the *Young Disciple.* This was in the days of the revival of printing in our church. She is now presiding over her own home with dignity and fidelity at Newburg, Pa.

The name of Adaline Hohf Beery of Huntingdon, Pa., who will soon address you, should be mentioned, whom you know and who was associated with the *Golden Dawn* as editor in those days when reading was somewhat scarce in the average home. Her talent has also been richly expressed in gems of poetry.

Elizabeth Delp Rosenberger of Covington, Ohio, has contributed to woman's worth in not only caring for the home of a doctor who is scrupulously particular, but she has continued her literary and church activities in the free use of her pen. She is keeping the fires burning sweetly upon the hearth of many a home.

Sister D. L. Miller of Mt. Morris, Ill., was born in Philadelphia, Pa., September 29, 1848, united with the church at the age of fourteen, married in 1868. Her work for the church

has been missionary heralding, writing and personal work. She with her husband has a number of times visited the missions of the church in foreign fields. They visited Palestine six different times. Twice traveled around the world, making three trips to India. Sister Miller has written a very popular book entitled, *Letters to Young People.* Hers has been one constant zeal for the Lord and the church.

In my search for the names of sisters who have distinguished themselves in different parts of our great Brotherhood, I have the following from Bro. Daniel Hays of Broadway, Va.: "I cannot cite you to individual sisters distinguished one above another in Virginia for the part taken in establishing churches and the furtherance of church work; but for order, unity, solidity and winsomeness in the public assembly, and as chaste keepers of hospitable homes, I will place the Virginia sisters on the roll of fame equal to any people of any age."

Women and Money. Usually woman does not hold very much of this world's goods in her own right, yet she is naturally a philanthropist. One or two cases will prove that our Brethren have been outclassed in this.

Sister Barbara Kindig Gish was born in Augusta County, Virginia, August 28, 1829. Married in 1848. In a short time they moved to Illinois by private conveyance, it taking six months to complete the journey. A few years later she with her husband joined the Brethren Church. They made a return trip to their native State by private conveyance, camping out each night by the way. She with her husband did much visiting among the churches in the South, and Southwest. Upon one occasion they spent about nine months in visiting the churches in Tennessee and Virginia. On this trip they did much of their traveling on horseback. In the interests of the church they engaged themselves in Louisana, Texas, Arkansas, Missouri, Kansas, Colorado. Sister Gish was a good singer. She knew how to comfort the sick, how to encourage

the distressed, and how to relieve the troubles of the afflicted. *"Blessed are the meek for they shall inherit the earth"* was verified beautifully in their lives. The Lord blessed them abundantly, and they knew how to spend it. Upon the death of Bro. Gish, all the property fell to Sister Gish without any provision as to how it should be disposed of. About eighteen months after the death of her husband she turned over about $60,000 to the Missionary and Tract Committee, constituting what is now known as the Gish Fund. An additional $10,000 was distributed among relatives.

As one whose love for the cause of Christ, and zeal for the church of her choice, and philanthropy shown many institutions and avenues depending upon charity, who is a worthy example to any brother or sister in our loved Brotherhood, we mention the name of Sister Mary A. Geiger of 2032 North Broad St., Philadelphia. She was born February 25, 1828. Her mother was Mennonite, and her father Lutheran. She and her husband were baptized in Philadelphia in 1852 by Bro. John Fox. She has been and is now the main support of the first Philadelphia church. She has helped keep the fires burning on the altar of the Germantown church for years. It would have suffered severely had she not come to its relief. She erected the Geiger Memorial buildings at a cost of $45,000. Is supporting the work entirely at that place. The unsectarian home for the aged in Philadelphia is largely (fifteen years) supported by her. She endowed a free bed ($5,000) in the Methodist hospital in the same city. She endowed the chair of New Testament Literature and Exegesis in Juniata College to the amount of $25,000. She has given freely to all our missions, schools, and many of our churches and Old People's Homes. The poor she has a tender regard for. She has been blessed with means and is using them for God and humanity. Her Christian piety takes no pleasure in proclaiming it.

In the "Go ye," our sisterhood stands first in point of numbers now engaged in the different mission fields, and in peril-

ous times on sea and land she has triumphed marvelously. Time and space will not permit a sketch of each one's life, we sum up briefly by giving their names. The first in the list is Sister Christian Hope, now of Kansas, missionary to Denmark, and this too when they did not have the advantage of the experience of predecessors to suggest ways of organizing and conducting the work. In 1877 Sisters Eby and Fry with their husbands were sent to visit the Scandinavian field to give whatever encouragement that may be needed. The remaining names of sisters called of God are the following:

Mary Emmert Stover.
Bertha Ryan, (returned).
Anna Shull Forney.
Emma Horner Eby.
Effie Showalter Long.
Anna Detwiler Blough.
Gertrude Rowland Emmert.
Florence Baker Pittenger.
Nora Arnold Lichty.
Alice King Ebey.
Flora Nickey Ross.
Elizabeth Gibble McCann.
Nora Flory Berkebile.
Ella Miller Brubaker
Eliza B. Miller.
Sadie J. Miller.
Mary N. Quinter.
Josephine Powell.

These have wrought marvelously, they have been invincible in disease-ravaged lands, and have played the true undaunted heroine in the midst of hostile peoples. They have caused the Star of Bethlehem to appear in the horizon of many souls in heathen lands. They have carved their names upon tables of memory, and their work already wrought is a perpetual invitation to sisters of the faith to join in the work of God that shall eventually fill the whole earth.

"Where the spirit of God is there is liberty," has brought our sisterhood remarkably to the front the past decades. They are the ones that are carrying forward our "Aid Society" work, ever solicitous of the health, comfort and sustenance of those in need, and ambitious to be an earning power that they might be enrolled as faithful givers to the philanthropies of Christ. Our city missions are taking hold of urban popula-

tion with commendable courage and success since the personal worth of women has been enlisted. In the Christian workers' and prayer meetings her voice in song and prayer evinces a leadership that reaches out after a larger millennium of piety and grace. In the training department of the church (the Sunday school) our sisterhood has captured the primary classes almost exclusively, proving herself a teacher of adaptability and courage in planting and cultivating the eternal Word, thus giving over to the church a young and vigorous membership.

As civilization is depending upon the kind of homes that are being fostered, we see woman again standing at the threshold of all progress. Within our Fraternity she has with dignity maintained the Christian home, the voucher of good men and women for the Master's service. Her thought is constantly absorbed in the physical, industrial, moral and religious welfare of those whom it is God's good pleasure to give into her bosom. At the altar of her heart, sweet incense of love is perpetually burning, thus giving to our race its sweetest thought, " Home sweet home," the guarantee of a larger and more aggressive Brotherhood.

We can find no happier point than this to sum up the work of our sisterhood for the church the past two hundred years, setting the pace for her younger sisters the coming centuries. May we not say that she has abhorred evil more, loved righteousness more, journeyed more amid perils, suffered more, prayed more, and wept more for Jesus and humanity than her big strong brothers of the faith.

Adaline Hohf Beery

Part Two

The Work of Women in the Church

By Adaline Hohf Beery

The subject is almost a statement of synonyms. To begin with, the Church is a bride, veiled in the virgin white of purity and the orange blossoms of sweetness, to be sure, but pledging herself to undying loyalty and loving service to the Lord, her Betrothed. In the first glow of wifely devotion and dignity, she is eager to keep her house immaculate during her Lover's absence, so that she may meet his satisfied smile when he returns at nightfall. Many times a day she sends him little love-missives by wireless, and her own heart bounds to the prompt and generous responses. She is a happy woman.

And then the Church is a mother. She fosters tenderly her children, the distinctive graces of Christianity, and puts herself between them and the insidious nightshade of evil which one can reach through the hedge. She gathers all her family around her knee, and instructs them in the virtues of her house,—a house of nobler lineage than the bluest blood of the oldest dynasty in the world. She impresses upon them the most solemn allegiance to their Father, who is the King,—the Aristocrat of kings. She counsels, to the utmost, fraternity of feeling and the freest surrender of self to service.

But though the Church is a woman, the children are of both sexes. Yet in the administration of a saving policy to a needy world, gender is obliterated. For the present purpose, however, we will let the distinction stand.

The first idea that most people get of a woman is that she is a helper. The author of Genesis has said as much. It is

significant that very little of good or of might has been accomplished without help from some one,—most likely a woman. But if she has helped man in many intricate and doubtful places, she has also, alone, towed many a beneficent project to a successful terminal.

The highest, and the humblest, position in the Church is that of minister. Highest, because he is the mouthpiece of God; humblest because he is servant of all. The ministry includes teaching; and teacher is of common gender. When the assembled church breaks into little circles for Bible study, in the center of each circle you will find, more than often, a woman, teaching.

I do not know whether it has ever been explained why men minister mostly in the pulpit, and women in the Sunday school, but the fact is patent to all. The general concession seems to be that certain feminine qualities of mind, heart and soul, make the woman's work more effective, at least among the children. Many times her intuition helps her out. She may not have the powers of argument of the "legal male mind," but the unfeigned love and interest of a woman's sympathetic heart need no argument. Then she has such a "homey" disposition. She does not read essays on justification, or the Trinity, or prophecy, but gets close to her class and makes chums of them. Everybody is "one of the family." And so, with a gradual tightening of the lines, the net is drawn in, with a glorious haul of human fishes.

The Church will always be familiar with the poor, the sick, and the sorrowful. When a man comes in from his day's work, he tells of a pinching case of destitution he has just heard of not far away. At once the woman begins to rummage in old wardrobes, and through pantry shelves, and stuffing a basket full, takes or sends it to the spot. Are they worthy of the charity? Probably she didn't think to ask. She only knew there was a woman, and a baby, and the potatoes were all cooked yesterday, and the coal bucket was only half full any

more. She may be more spasmodic than judicial, but the spasm leaves her soul refreshed, and a straitened sister provided for and grateful.

There is a case of fever in the neighborhood. The child has been sick a week. The parents are weary and worn. The woman from the church calls, inquires, and says she will stay the night. She sits down by the dim lamp, looking at the medicine bottle, now at the patient. The relaxed parents sleep. When the child tosses, she gently lifts its head, shakes up the pillow, and turns the cool side up. She opens the sash carefully, to let the fresh air in. When the child wakens, she smiles reassuringly. When dawn begins to paint the east, she retires, leaving a comfortable memory of a soft voice, tender hands and a kind heart.

Now the news comes that the janitor's wife is dead. That means grief, bewilderment, discouragement in the janitor's family. The church woman is one of the first to come in at the kitchen door, and with quick eye seeing what needs to be done first, she picks up the fretting infant, combs little Tommy, and with gentle words helps ten-year-old Susie, tugging with the breakfast dishes. With the speed acquired by long practice, she straightens out the living-room, makes the beds, and gets the next meal agoing. The father, sitting sobbing in a corner, is calmed by the quiet step, the tactful hands, the pleasant voice. The sense of being helped in a hard place is sweet.

One of the commonest outlets of the helping instinct in woman is the founding of Dorcas societies. The needle seems to be her natural ally. Its products run to useful and comfortable shapes, which find their way into the bare homes of the submerged population, where prices are things never mentioned. Sometimes the whole family of needles conspire to make a public exhibit and sale, and lo, we have all but fragrant nosegays done in silk, zephyr scarfs, and beautiful slippers. The treasury begins to brighten up, and the women's favorite benevolence keeps up joyfully. Groceries can be bought,

woodchoppers hired, and doctor bills paid for those whom the buffeting waves of life have left almost stranded.

Now we are but a step from the mission field proper. The woman is the one most intimately acquainted with every nook and corner of her own home, and it but follows that she should be a keen observer in other homes. If conditions are below her standard, she instinctively devises means for bettering them. And as home is not a house merely, the spirit of the home appeals to her even more. She feels likes making it her business to go about and lift people. Where there is great congestion, as in large cities, this desire is most compelling. The church-mother, seeing the crying need, and the offered loaf-giver, brings the two together, and we have organized city missionary work.

The results which add up the quickest come from work with the children. So we have all sorts of schools established, —ragged schools, sewing schools, cooking schools, manual training schools. Not only are the children helped to cleaner and more useful lives, but the avenue to the parents' hearts is also thrown open. Of course a lesson in the Scriptures is part of every curriculum. So is also a course in soap and water. In fact, these are miniature universities, which indeed every true home ought to be, and the missionary teacher is doctor of laws, medicine, theology, literature, pedagogy, and chemistry, president and janitor, all at once. But to see the bunch of frowzy heads grow up into respectable and self-respecting men and women, with high purpose, is worth a king's ransom.

But "woman's sphere" is not bounded by home, nor neighborhood, nor city, nor country. The great round world itself is her domain. No matter how "domestic" her tastes may be, she can make a habitat under an Indian banyan, or in a mining camp of the Cordilleras, or on an Andean slope. And this not for a winter resort, or a summer residence, but to make the "foreign" land kin to her own. The task is Herculean, but, though her body is fragile, her soul is six

feet ten, and in the prime of optimism and working capacity. Women missionaries are crossing on every steamship line, and settling in every antipodes. The Lord of all the earth recognizes her competence, and gives her souls for her hire. Maid and matron, mother and wife, alike have received the ambassador's insignia, and the prayer-tent encloses a Shekinah to the simple-hearted, wondering tribes.

A most valuable asset in this branch of woman's work is the knowledge of medicine. The reasons are obvious. If she can bring to a baffling case of sickness the antidote from Nature's pharmacy, the door will be left ajar for another visit, when the remedy for soul apathy may be administered. Indeed, the whole work of missions is healing. Rebuild the broken-down body-temples, and you will find an "open sesame" to the distorted soul that sits within.

It seems to me the nearest likeness to Jesus in this world is a consecrated medical missionary. Of course there are many such who are men, but there is a proscribed territory where a man may not enter. Into the rigidly-guarded harems of the East, where beautiful maidens pass their lives in the most dismal monotony of emptiness, a persistent woman often finds her way, and is not slow to drop the seed of God's Word. And in an indirect way, the lords of these magnificent households are reached, the effect of whose Christianizing is salutary in the extreme.

One of the fine faculties indigenous to woman is nursing. The training schools are turning out a splendid ally to the doctor and the missionary. The nurse is available in all lands, among all peoples, in all environments. As a church force, she can be intensely effective. An ideal phase of beneficence is for the individual churches to employ a nurse, well-equipped in her profession and gentle in spirit, to wait on all the sick within their bounds who are too poor themselves to hire such skilled help. I can scarcely conceive of a more practical charity. Examples of grievous neglect will occur to every

mind. How nearly an angel is woman when she so ministers to the simple, uneducated, and poor, but who also have feelings!

Woman usually has a genius for pastoral work. She is naturally inclined to visiting, more than man, and with a few words she gets hold of the situation, and her intuition tells her the rest. With a cheery leaflet, a pretty print, or a bunch of garden posies, she soon wins the confidence of the entire family, who stand about in shy little groups, but with eyes full of unmistakable admiration. "The good woman," with her habitual smile as advance agent, never enters by a rusty door, for the oil of sympathy is on the hinges, and it flies wide open as to a royal ambassador. What a fine opportunity the church shepherd has of leading the timid flock into the corral!

Woman is also an oracle when it comes to questions of civic righteousness. Here again, legal aspects mean little to her, for she looks only at the right, the comfort, the justice, the courtesy involved. She denounces, she remonstrates, she pleads, she preaches; and with first-hand knowledge of her subject, she can make her words burn into the dull public conscience. So it has come about that even legal phrases have been recast in a more beneficent mold, and already intemperance, social impurity, child-slavery, and vile literature are feeling a strong grip on the throat.

Because of her uncompromising hostility to intoxicants and tobacco, woman is the most consistent teacher of purity to the young who come within her sphere. Boys instinctively hide the telltale evidence when they meet a clean-faced woman with frank address. Let her follow up her advantage with the utmost tact and discretion, and there will be rare fruit for her plucking before another decade.

The pulpit is not more poweful than a hook-and-line soul-fisher; and though that fisher may be a woman, yet it does not follow that she cannot, with intelligence and fervor, minister to a composite congregation.

When Paul wrote to the Romans, he sent his letter by Sister Phebe, whom, as a servant of the Church, he recommended without stint. She conveyed his greetings to other beloved sisters and tireless workers,—Priscilla, and Mary, and Persis, and Julia. The modern Church has her Priscillas, adepts in sewing and weaving, her Lydias, noted for their generous entertainment, and her Marys, who spend much of their time reading their letter from Jesus. In diversity of adaptation, there is unity of purpose, and the church is braced at all points of her activity.

Though the majority of women are given to epistolary writing mainly, yet there are a goodly number who have a positive genius for dissertation and parable. In fact, their pen treatment of living issues in the church is often with what is termed "masculine vigor," which evidently implies unusual excellence. Yet these same women might be tongue-tied in a simple little prayer-meeting, with no reflection on the women, for they have not been endowed with the gift of speech. Religious journalism has a world-wide field, and women are not only contributing lay articles, but are filling the editor's office with distinction. Peculiarly is this true of papers for children, whose constituency is of the most promising material.

The most beautiful thing in woman, however, is her faculty for mothering. Not only is she referee for all child problems in her own home, but her large sympathies are bounded only by the circle of young people whom she touches. She makes a nest for a stray orphan, receives the confidences of a young man who boards with her, and counsels very gently with the girl just growing into self-consciousness. The training of a little child requires the greatest wisdom to which a man or woman can attain. After many disastrous experiments in methods, and comparing of notes with each other, the most progressive mothers have instituted little congresses, where the vital questions of child-nurture may have the freest discussion. To these meetings an effort is made to get the mothers

from the lower strata of society,—the ignorant, the indifferent, or even vicious. To see their dull faces light up with understanding of their tremendous and dignified responsibility, and to see the fruit of their teaching in their poor, shabby homes, is sufficient reward to the missionary mothers who give cheerfully of their time, thought and means to propagate so emphatic a benevolence.

Woman has also proven herself a capable office-holder in the Church. She may be secretary in the council meetings, chorister in the praise services, treasurer or even superintendent of the Sunday school, and no one doubts the efficiency of her services. In committee work she is very dependable, especially in the matter of soliciting. She makes a very proper delegate to a convention, and can even wield the gavel herself, if necessity so commands.

It is remarkable that most of the fine traits of Christian character are classified as feminine in the original languages. Witness these graces: meekness (the characteristic of one of the world's heroes), gentleness, loveliness, goodness, peace, love, patience (suggesting another hero), faith (the key-note of Abraham's life), temperance (remember the Rechabites), good report, truth, honesty, justice (told of the survivor of the flood), knowledge (note the famous Solomon), and even the strong Roman virtue, which is defined as being the sum of all corporeal and mental excellences in man. The word fruit, which comprises all, is likewise feminine.

All these imply exercise, or growth, and a woman is an anomaly if she is not getting somewhere. And so we come around again to our opening remark, that this is a discussion of synonyms. Wherever there is work, there are women; and most women are scarcely on speaking terms with anything else. And the Church is a mother, with her hands exceedingly full. And since there are more women than men in the Church, it makes more work for both women and preacher, to

rend the garments of self-complacency and expose the bare souls of the men to the keen thrust of the Spirit's sword.

The prayers and presence of the women keep the Church stanch. There may be other pillars, but the women are stones in the basement wall. Therefore we have the following equation: Work plus women plus the Church equal a splendid upheaval of righteousness in the forbidding Sahara of universal sin.

THE SHADOW ON THE DIAL.

[1708—1908.]

A village in a quiet German vale,
The cradle of a sturdy, well-knit creed;
A river, shining through the summer mead,
The font of christening for the young belief;
A teasing blast that blew it from its nest,
The church that would not like so odd a child;
A flight to a far haven in the West,
Free worship lighting in its friendly woods;
A virile doctrine in a virgin soil,
The branching of a hardy brotherhood;
A separate species with a steady thrift,
The quaint embodiment of simple truth:—
This is the story our forefathers tell.

Twice on the dial of the centuries
The shadow its colossal orb has made.
The seed of that stanch faith has blown afar,
Redeeming barrens in the world's wide belt,—
From wild Sierras to the Caribbees,
From Texan plains to lonely northern trails,
From bank to bank of the Atlantic gulf,
Into the valleys of the stark, stern Alps,
To blue-eyed Swede and peasant-hearted Dane,
To lesser Asia, by the Middle Sea,
To India, torrid, vast antipodes,—
Till now the fruit is yellowing in the sun
Of God's dear mercy, kissing every zone.

"Go, publish to the world my gospel plain."
Not with bare pulpit homily content,
Impulsively the zealous pioneers
Impressed for service things inanimate,
And, putting mind into a dumb machine,
They made it speak the Word a thousandfold,—
More clear, more far, more cogent, and more calm,
Than voice or conduct could be trusted for.
So knowledge, faith, and love, are multiplied,
The leaves of truth go fluttering on all winds,
All nations catch the saving talisman,
And make one race, all variance reconciled,
One hope, one service, one acknowledged Lord.

"The wise his heart to learning will apply."
The cry of wisdom in the thoroughfares,
So long unheeded, has been taken up,
And preacher, plowman, carpenter and clerk
Join in the slogan, "We must educate!"
The germs of thought that labored to be born,
And started life with such a small caress,
Are now broad-shouldered, keen, and capable,
By friendly spirits fitly housed at length,
To high resolve and discipline of self,
Commanding all who to the portals come.
This is the product of the finest school,—
Breadth, height, and depth, of mind, and heart, and soul,

What has the great, unresting shadow traced?
All round the dial runs the legend clear,
"Thus far hath loving-kindness followed thee."
Sing sweeter, congregation of redeemed!
Discourse in gentle tones, O ministers!
Click faster, consecrated linotypes!
Teach brotherhood and faith, O colleges!
May shining threads of thankfulness sincere
The warp and woof of every life enrich;
Come, wind the horn, ye climbers of the cliffs,
And let God hear your full antiphonies
As with attent, delighted air he leans
Over the parapet of Paradise!

Chapter Ten

The Sunday School Work of the Church

I. B. Trout

Part One

The Importance of the Sunday-School Work

By I. B. Trout

When, a few years ago, I stood in the midst of the great wheat fields of the Northwest and contemplated the harvest that was at hand, the hundreds of millions of bushels of grain that must soon be gathered or else lost to the owners of the soil, I wondered from where the army of harvest hands, needed in so great a work, would come. Then the answer was, that train-load after train-load would come from the thickly-populated places in the East and the work would be quickly and easily done.

When I, today, stand and look out over the Lord's harvest fields that are whitening to the harvest, when I consider the infinite value of this harvest and the dreadful loss sustained when only one soul is lost, when I consider what a multitude of workers is needed to save this harvest, the question arises, From what source shall these laborers be supplied? The reply is, From the ranks of the Sunday school, the source from whence come all the best workers in the church.

When, a few years ago, I visited some of the palaces of the monarchs of the Old World and beheld the beauty and glory of the mansions and of the furnishings, I asked myself the question, From what place have all these rich and beautiful things come? After a moment's reflection, the answer was, From the forests, from the mountains and from the mines of earth they have been collected and then shaped by the skillful hand of the artificer. With such thoughts I seemed almost confused at the possibilities of an intelligent race of

men. When I now pause and meditate upon the palace of the Eternal King, when I contemplate its beauty and the glory of its inhabitants, when I consider the multitudes of happy beings there, when I consider their robes, their crowns and their trophies of victory over the world, the flesh and the devil, I ask myself, How, how, were all these people gathered from so vile a world as this and brought into this holy place? From whence came the army of workers needed in such a glorious harvest? The answer is, From the Sunday school came the laborers into the Lord's harvest. The Sunday school of today is preparing the laborers for tomorrow. Who is able to estimate the loss to the church, and to heaven itself, if all the Sunday schools were closed this moment, never to be opened again? Who can estimate the gain to the church and to heaven, if we keep our Sunday schools going and growing until God shall close the drama of human life on this earth in which we live?

The importance of the Sunday school, then, must be measured by what the Sunday school is, by what it does, and by the methods used in its work.

What the Sunday School Is.

The Sunday school is the church of the Lord Jesus Christ at work in an organized effort, teaching the Gospel to the children, to the saved and to the unsaved. He who is able to estimate the value of the Word on the one hand and the value of a soul on the other hand, and then to add the two together into one sum, he is able to estimate the importance of the work of the Sunday school.

The Sunday school is the means used by the church in getting into the home and in getting into the church; it is the arm of the church which she uses to draw the home into her bosom for shelter and for succor. When we consider the more than a thousand Sunday schools and the tens of thousands of souls that assemble throughout the Brotherhood each Lord's Day for the study of the Word

of God, we are impressed with the importance of the Sunday school and its work. In no other way can the church reach both parent and child so readily as through the Sunday school. The work of the Sunday school is entirely unique, and its uniqueness establishes its importance. The Sunday school is unique in the fact that it is a blending of the church and the home in a manner not possible in any other way. It partakes of the life of the church and of the home. The more complete this blending of the church and the home, the more perfect the work and the result of the Sunday school. Where the Sunday-school work is organized and carried on as it ought to be, there are few, if any, homes that cannot be taken for Christ. The power of the church as manifested in the Sunday school is able to drive the powers of darkness into oblivion and to put the hosts of Satan to rout and confusion. So great is this power for good in the individual and the home, that business men throughout the country are beginning to want employees only who attend church and Sunday school. In years to come the Sunday school is destined to be the chief factor of the church in our civilization. It is bound to stand between the individual and the pitfalls of sin in such a way as to save him for Christ and the church. The power that keeps men from falling is the Word of God. Jesus Christ was armed with the Word. The Word was his only weapon of defense against Satan in the great temptation in the Wilderness. Nowhere else so well as in the Sunday school can we become armed with the Word.

The Sunday school of today ranks second only to the pulpit in its power to rescue souls for Christ. The Sunday school ranks second only to the Christian home in preparing hearers for the pulpit, it surpasses the home that is not fully Christian in this respect. Boys and girls, and men and women, who are properly taught in the Sunday school are easy and ready material for the pulpit to win to Christ. This is evidenced by the fact that over eighty per cent of our converts come from the

ranks of the Sunday school. Surely the Sunday school prepares the hearers well for the sermon that follows during the hour of public services. The Sunday school can never equal or surpass the pulpit or the Christian home in power to win souls for Christ, for this no one should contend; but, next to these, it is the mightiest agency the church has at her command.

What the Sunday School Does.

The importance of Sunday-school work is made quite apparent when we consider what it does. It is the only school the church has for teaching the Word of God to the people in general. In other words, it is the only Bible school that the church has. In this school the primary conceptions of truth of most of our preachers and officers of the church of the future will be formed. In this school we are training our future teachers of the Word. How great, then, is the importance of a school that exercises power in moulding the leaders of coming generations. Can we afford to pass such a school by, lightly? Not only does the Sunday school prepare workers for the church in the home field, but it prepares our missionaries for the foreign field. Every missionary we have in the foreign field came from the ranks of the Sunday school. This need not seem strange to us, for there is no place in the world where the Spirit is more contagious than in the Sunday school.

The study of the Sunday-school lesson, from day to day, and from week to week, establishes the habit of Bible reading and study, a most valuable habit to be cultivated. It is not possible to compute the value of a school that leads the child and the youth in Bible study through the years of growth and development into manhood and womanhood. There is no one thing that is so perfect a protection against temptation and its accompanying sin as a good store of Bible knowledge in the mind and heart. It is in the Sunday school that this store of truth can be, and is secured.

Again, it would be hard to overestimate the value of the

habit of giving time, talent and money to the Lord that is formed in the Sunday school. It costs money to carry on the various enterprises of the Lord as conducted by the church. In coming years it will cost more than it does now. We will have the givers, for the children are not only taught to give by bringing their money to Sunday school, but they are also taught to enjoy giving and the blessedness that comes to the giver. The children learn by experience that, "It is more blessed to give than to receive." We cannot measure the possibilities of the church when once her ranks are filled by men and women who have learned the joy of giving to the Lord and his work.

In discussing the value of the Sunday-school work we must not pass without noticing the value of the habit of going to God's house to worship as it is formed by going to Sunday school each Sunday. Sunday-school scholars form the habit of church-going, a habit that many older people do not have. Many of the children of non-church-goers grow up to be church-goers because of the wholesome influence of the Sunday school. The record of many a soul is going to read as follows: A member of the Cradle Roll when an infant; a member of the Sunday school when a child; later, a member of the church; and, finally, a citizen of the heavenly city, the New Jerusalem. And all of this because of the habit of church-going formed and fostered by the Sunday school. I would not have my children and myself miss the influences of the Sunday school for all the pleasures or the wealth that this world has to offer. Many of us can trace the noblest things in our lives back to their beginning in the Sunday school, where we were taught and influenced by some godly man or woman.

Space forbids me to make more than mere mention of the habits of song, of sociability, and of mutual personal interest as developed in a well-regulated Sunday school. Selfishness and its kindred traits can find no speedier death than they meet in the Sunday school. In short, the Sunday school makes for

all that is noblest and best in the hearts and lives of its pupils. The beauty, the grace, the power and the glory of the church of Jesus Christ shines forth in boundless measure in the Sunday school when it is properly organized and when it is wisely managed. The church never shows to better advantage than when, with prayer and zeal, she works in the Sunday school. As the sun shines forth in the morning, as master and king of a new day, so the church shines forth in the Sunday-school work, giving strength and form to new lives. It is the dawning of a new day.

The Methods Used in the Sunday School.

The methods used to obtain such glorious results as those named above, are simple. Their power lies in their simplicity. The Sunday school must essentially adopt the method of its Master, all of whose ways and methods were marvelous because of their simplicity. The grace of God never did, neither will it ever, operate through complicated machinery. The most marvelous thing about the life of the Prince of Teachers was, the straightforward simplicity with which he taught. Truth needs no decorations. The simple truth finds its way into the heart when all else fails. The method of the Sunday school, then, must be the teaching of the Word in the most natural and simple way. Jesus has showed us the power of the Word in his miracles. He has taught us how to present the Word in his grouping of materials in his parables. With the Word for our textbook, and with Jesus for our example as a teacher, the Sunday school ought to succeed without resorting to any cunningly-devised schemes or complicated methods for obtaining the desired results. The Sunday school should not allow anything to get between the child and the Word in such a way as to obscure his vision of the truth to be learned. The teacher should use the simplest possible way to lead the pupil to discover the great truths of the Gospel. It is remarkable how much the pupil, sometimes, learns in spite of the

teacher; it is more remarkable still how much he would learn if the teacher always knew the art of teaching, if the teacher would follow the example of the Great Teacher.

God has furnished the textbook for the Sunday school. We must look out for teachers who are able to use this textbook to the best advantage. The church must select her most intelligent and godly men and women to teach. Intelligence and godliness must go hand-in-hand. There can be no good teaching in the Sunday school, save that which proceeds from a genuine Christian experience. The teacher must have a heart-knowledge of the subject as well as a head-knowledge, if he is to be a worthy teacher. Probably that is what Paul meant, when he said: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." Unless the teacher has lived, and is living, the truths he is trying to teach, his teaching cannot be very effectual. The earlier there is a general awakening to this fact, the better it will be for the Sunday school in our church. The church must lay hold of her best men and women for her teachers. Having done this, she ought to provide a teacher-training course in keeping with all the New Testament doctrines. I am rejoiced with the fact that scores of teacher-training classes are being formed, but I lament the fact that we have no set of textbooks for these classes that will prepare them for teaching the whole Gospel. We ought to have a set of textbooks for these training classes, telling what to teach and how to teach it. Before our Sunday schools can reach the high standard that our church deserves, we must give more attention to pedagogy as it relates to Sunday-school teaching. The greatest emphasis of all Sunday-school work must be placed on the quality of teaching done. Any failure in the teaching will necessarily prove fatal. Great as may be our need of a better system of lessons, far greater still is our need of better teachers. The present system of lessons in the hands of competent teachers will accomplish

wonders as compared with a perfect system of lessons in the hands of mediocre and incompetent teachers.

We need more teachers of the type of Nehemiah and Ezra,—men who "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading," (Neh. 8: 8). After all, it is the Word of God in its purity, applied to the soul, that saves it from sin. "The law of the Lord is perfect, converting the soul," (Psa. 19: 7). Of Ezra it is said, that he "had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." (Ezra 7: 10). Ezra possessed the three fundamentals of a good teacher: Consecration, knowledge, and obedience. When we make these the requirements of our Sunday-school teachers, our work will prosper greatly. The importance of the Sunday-school work demands, that we have consecrated teachers, well-informed teachers with a Christian experience.

I have but briefly outlined the importance of the Sunday-school work. Its full importance can never be estimated in this world, much less can it be known here. It is not to be determined by the mathematics of earth. It can only be compiled by the mathematics of heaven. It is only he who sits on his eternal throne in glory that can know the full importance of this great work of teaching the Word of God to the children of men. Not until we appear before the great white throne and there see, with a new and heavenly vision, the great multitudes that have been led to God through the efforts of the faithful Sunday-school workers, will we know the real importance of the glorious work in which it is our happy privilege to engage. God, bless the Sunday-school work. God, bless the Sunday-school workers.

Elizabeth Myer

Part Two

The Growth of the Sunday-School Movement in the Brethren Church

By Elizabeth Myer

Before entering upon the discussion of this question, we deem it our duty and pleasure to express our appreciation and gratitude to those who have so kindly assisted us in gathering data and information, and whose liberal help has made the preparation of this paper possible. We find our thought well expressed in the words of Bro. J. H. Moore, who in the introduction to Bro. Brumbaugh's *History of the Brethren* says: "To write the history of a religious movement, following it through all its stages of growth, is no ordinary task, though all the data pertaining to the movement lie easy of access. But when the material must be taken from the forest and then reduced to shape so as to make it the source of reliable information, the task becomes the more difficult." And then again, as Bro. M. G. Brumbaugh himself says, "History at best is a beggarly gleaner in a field where death has gathered a bountiful harvest." Death has sealed the lips of many who could have spoken, and stilled the hand of many who might have written the story of the growth of the Sunday-school movement. With this introduction we hasten to a discussion of the question at hand.

From Bro. M. G. Brumbaugh's article entitled *The Beginnings of the Sunday School* we quote the following:

> The great reforms in religion not only gave rise to new sects, but also produced a complete separation of church and education in those countries in which civic freedom was won. Thus in France and in America, at least, the control of education passed

from the Church to the State. This resulted in secular education, where formerly religious education prevailed. The training of the individual for life in the State, supplanted training for life hereafter. This new conception of education has had immense support because of sectarian jealousies and because of the doctrine of freedom of conscience as an integral part of the idea of personal liberty.

This doctrine of personal liberty, especially in all matters of creed, formed its full expression in the teachings of Wm. Penn, who was, by reason of his non-conformist principles, in advance of his times. The same is true of the German Baptist Brethren. They had no traditions to modify, no institutions to overthrow. They came with a singleness of purpose into advanced movements upon questions affecting the relation of the individual to secular institutions. Their doctrines compelled a thorough study of the Bible and a zealous concern for the training of their children. The early church was tremendously concerned in the education of her youth in all matters of religious faith and doctrine. Thus we find as early as 1738 the mother church of America at Germantown was regularly maintaining a Sunday afternoon service or meeting for young people. This meeting was designed primarily for the unmarried members, and was an open forum for the discussion of religious questions. The Bible was the only text used. Later on, in 1744, this meeting included, if it did not from the first, all the young persons whose parents were members.

In 1744, Christopher Saur (Sower) printed 381 tickets— on each of which was found a quotation from the Bible and a stanza of religious poetry by George Tersteegen. Dr. Seidensticker says these tickets were drawn by pious persons and memorized.

This may be true, but the great-grandson of the publisher, Mr. Chas. G. Saur, declared to Bro. Brumbaugh that they were also used as Sunday-school tickets. Others also have testified to this use. Recently Bro. Brumbaugh made the discovery that a set in exact duplicate of the Saur set was printed later at Ephrata. This latter set is in Bro. Brumbaugh's library.

Bro. J. G. Royer on his sixty-seventh birthday, received as a birthday present to put among his relics, seventeen of Saur's Sunday-school cards printed about 1735. They were given to

him by Sister Elizabeth Ulery of Claypool, Indiana, now eighty-nine years old. She received them from her father, Jacob Swihart, who had received them from his father, Gabriel Swihart, who died in 1824 at a ripe old age.

The leader of the Young People's Meeting in Germantown was Ludwig Hoecker. Later on in 1739 he removed to Ephrata; and at this place, in 1749, a schoolhouse named Succoth was erected for his use. Here he established a Sunday school in conformity with the meeting he conducted at Germantown. It is, therefore, correct to claim that the German Baptist Brethren founded Sunday schools nearly fory years before Robert Raikes began his laudable work in England. Until some one can show Sunday-school activity prior to 1738 the German Baptist Brethren—the pioneers in German and American printing—may claim the honor of founding this great and beneficent agency for the promotion of God's glory and a knowledge of his will to the young.

Bro. Brumbaugh in his remarks on the Sunday-school question, further says:—(p. 464, *History of the Brethren*) "That this pioneer activity should have been adandoned is as inexplicable as the obstinacy with which a few still oppose the Sunday schools on the ground that they are innovations."

Though the good results of the Sunday school are manifest everywhere, today, notwithstanding the opposition which Sunday-school workers were obliged to face, yet we believe that some of our old brethren were sincere in their opposition, because of a righteous fear concerning the effects of this work. Bro. J. G. Royer thinks they were not opposed to Sunday school because the Scriptures were taught there, but they feared that it would prove a means of releasing parents from a sense of their responsibility for the religious instruction and care of their own children; and that as a result of this tendency, the work and influence of the Sunday school would be liable to bear adversely on the family, which was meant to be God's primal training agency for the human race. The divine injunction to parents is—Deut. 6: 6, 7; 32: 46, 47:

"And these words which I commanded thee this day, shall

be in thine heart:And thou shalt teach them diligently unto thy children and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way,and when thou liest down, and when thou risest up.

"And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because it is your life and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it."

The home thus ordained by God must not be hindered in its mission, nor can it safely be rivalled or slighted. The Sunday school must prove its coöperation with the family, or yield its claim to divine authority (1 Cor. 4: 15; Rom. 8: 28). It would not be right to ignore this fear of our early Brethren, for it is only too well founded. It is not true that there are in the Brethren's Church today, members who are enthusiastic Sunday-school workers, yet neglect the teaching of the Scriptures in their homes? What a pity that in some localities, Brethren's children come to Sunday school without having even studied the lesson! Pardon this personal reference, but we can truly say that our knowledge of the Bible was greatly enhanced through its use in family worship in our home and through studying the Sunday-school lessons during the last fourteen years in which we were allowed to hold a Sunday school in our home district, the Conestoga congregation.

This sincere fear which led our early brethren to oppose the Sunday school, may have been one of the reasons why the work lagged and, in some sections, was utterly abandoned. Another reason, perhaps, was the lack of a required number of competent, enlightened, active brethren and sisters in a single community, during the pioneer period of church development, to carry forward the movement begun at Germantown.

We gather from history that our early brethren such as Alexander Mack, Christopher Sower, Peter Becker, Peter

Keiser and others were noted for their education and intelligence; but the church, during the early years of the nineteenth century, seemed to degenerate along educational lines, and we lost our reputation. It seems that our brethren not only became indifferent to their privileges, but a number of them stood in opposition to all educational accomplishments beyond that of the ability to read the Bible. H. R. Holsinger in his *History of the Tunkers and the Brethren Church* says that a large majority of the members of the German Baptist Church are unfamiliar with the enterprise and ability of the fathers during the first twenty years of their existence. The reason for such ignorance must be attributed to the indifference of the lukewarm period, dating from about 1790 to 1850. During this fallow period or years of lukewarmness in the Brethren Church, we believe there were numbers here and there among the different congregations who felt the need of more aggressive work. There were, we believe, zealous, devout brethren,—fathers and mothers, and others—whose religious fervor was caged, as it were, behind doors and bars of misconceived opinions on the Sunday-school question. They looked out upon the hills and valleys of God's vineyard and lamented with tears the fact that there were so few workers there. There were children whose religious education was neglected, and there were no Sunday schools to give them the education neglected in their homes. We believe that many went to their graves with saddened, or perhaps broken hearts, because some of their offspring, their own dear sons and daughters, having a zeal for the Lord's cause, anxious to engage in the Sunday-school work, thus glorifying God by teaching his word to the unsaved, were opposed in their desires; and because of this, severed their connection with the church of their fathers and united with other churches. How many of you assembled here today could cite us instances to prove the statement just made. We lament the fact that our native church, the Conestoga congregation, one of the earliest or-

ganized churches in America, had no Sunday school when we boys and girls were small. A sister now in California, while living at home in the Conestoga church, plead for Sunday schools. The Sunday-school query came up year after year in our council meetings, but we were not granted permission to open one until the spring of 1894. The writer of this paper once offered in council meeting, as an argument in favor of Sunday schools the following: "Who will be responsible for those who are led into other Sunday schools and join other churches during the years in which our church will not sanction the work? The Scriptures say, 'Woe to them that are at ease in Zion.'" Amos 6.

About the year 1850 began the transition period, or spirit of growth along educational and religious lines in different congregations. A number of causes conspired to break down the bars of ignorance, fear, and misconceived notions, and the doors of the cage gradually opened. The workers were allowed to open Sunday schools and thus gather into the fold those who were going astray. Among the causes which brought about this transition were: the earnest prayers of devout Christians, the establishing of schools for higher education, the influence of union Sunday schools in which some of our members took part, and the publication by our Brethren of a monthly paper—*The Gospel Visitor*—in 1851.

That our Brethren early took part in union Sunday schools is proven by the following query found in the *Gospel Visitor* of August, 1852, page 59: "Have Christians a right according to the Gospel, to take part in conducting a Union Sunday School, in the capacity of teacher or officer of the same, making contributions thereto," etc. For answer to this query see Vol. 2, p. 130.

That there were those among our early Brethren who were most earnestly concerned about teaching children the Word of God, is proved by the excellent paper passed by Annual Meeting in 1879 which reads as follows:

Art. 2, 1789.—Inasmuch as many of our children and young people fall into a coarse life, and a great occasion of it seems to be there is not sufficient diligence used in instructing the children according to the Word of the Lord given by Moses in Deut. 6: 7, where we read: "And thou shalt teach them (these words which I command thee this day) diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up:" and also the apostle Paul says (Eph. 6: 4) that parents should "bring them (their children) up in the nurture and admonition of the Lord:" it is the opinion (and advice) that there should be used more diligence to instruct our dear youth and children in the Word of Truth to their salvation, and that it is the special duty of the dear parents, as well as of pastors and teachers, to be engaged herein, inasmuch as the apostle teaches, "Feed the flock of God which is among you, taking the oversight thereof." 1 Pet. 5: 2. And, inasmuch as the children of the faithful belong to the flock of Christ, just as naturally as the lambs belong to the flock of sheep; and, inasmuch as the Word can be brought nearer to the hearts of children in a simple conversation or catechisation, or however it may be called, than otherwise in a long sermon, so that they apprehend the Word of Divine Truth, believe in Jesus, and accept his doctrine and commandments and walk therein to their eternal salvation—hence we admonish in heartfelt and humble love all our, in God, much beloved fellow-members, dear fathers and mothers of families, as also pastors and teachers, our, in God, much beloved fellow-laborers, in the dear and worthy name of our Lord Jesus Christ, who has given himself unto death for us, that we should die to ourselves, and live to him forever, that they would use all possible diligence that our dear youth might be provoked to love God, and appreciate his Word from their childhood. Do not spare any labor and toil to convince them by our teaching and by our life, not after the manner which is almost too common nowadays, where the young are made to learn something by heart, and then to rehearse it in a light, thoughtless manner, and then are permitted to go on in a life as thoughtless as before—but that they may give themselves to God in an earnest life. The great Rewarder of all good will undoubtedly remunerate you; for those that have done right shall live forever, and the Lord is their reward, and the Most High provides for them; they will receive a glorious kingdom and a beautiful crown from the hand of the Lord.

In 1838 the following query was presented to Annual Meeting:

Whether it be right for members to take part in Sunday Schools, Class Meeting, and the like. Ans.—Considered most advisable to take no part in such like things.

1789 advises in favor; 1838 advises against Sunday schools; but 19 years later, in 1857, we have this query recorded:

How is it considered for brethren to have Sabbath schools conducted by the brethren? Ans.—Inasmuch as we are commanded to bring up our children in the nurture and admonition of the Lord, we know of no scripture which condemns Sabbath schools if conducted in Gospel order, and if they are made the means of teaching scholars a knowledge of the Scriptures.

First article sanctioning Sunday schools.

Art. 31.—Will the brethren at Annual Meeting consider it right to establish Sunday schools, and if they do consider it right, will they also consider it right for members of the church and their children to attend Sunday-school celebrations? Ans.—"We consider it right to have Sunday schools if conducted by Brethren, but not to have celebrations.

Let us notice the religious zeal manifesting itself in the organization of

Early Sunday Schools.

1830.—At Oley, Pennsylvania, there was a church as early as 1730. There was a large membership from 1730 to 1745. About 1832 this section was so nearly depopulated by members moving out that no preaching services were held. But they allowed a union Sunday school. This Sunday school was kept up every summer for years, and outside of Reading is the oldest in Berks County. This information is taken from a clipping of an old newspaper, which is now in the hands of Bro. J. G. Royer.

Sister Howe, mother of Bro. W. M. Howe, who was then a young matron, informs us that in 1856 a Union Sunday school was organized in Mifflin County, five miles from Lewistown. The first superintendent, Andrew Blymire, a Lewis-

town merchant, was the Lutheran, the energetic Sunday-school worker to whom Bro. Joseph Amick refers in a letter from which we shall quote. This Sunday school was held in an old schoolhouse at first, and the Brethren helped in the work. Later, when a meetinghouse was built the Sunday school was held in it, and that community has never passed a year without a Sunday school. Bro. Amick writes that he was born in Mifflin County, Pennsylvania, and that early in the 50's a Sunday school was held where the Dry Valley churchhouse is now located. Bro. Amick says:

About one hundred or more young people, not members, but mostly members' children met in the schoolhouse, our place for holding church, to organize a Sunday school. There was not a brother or sister present to offer a prayer, so we had no opening prayer. We formed classes and used the New Testament for our textbook. There were good brethren in sympathy with us,—my uncle Jacob Mohler, father of John M. Mohler, Abraham Rothrock, my mother's brother, Wm. Howe, father of W. M. Howe, and others. We young folks appointed a committee to wait on these brethren, inviting them to meet with us, but for the sake of peace, especially in the case of a brother minister who lived some distance away and was much opposed to Sunday-school work, they declined. I then invited a young man, a Lutheran, an energetic Sunday-school worker from Lewistown, three miles distant, to come out and superintend for us, which he did for two summers or more. In the meantime the brother who opposed the work was called away by death, and then the members began to attend. During the following winter, we met as a Bible class at the homes of those who were in sympathy with the Sunday-school work.

In the spring of 1857, Bro. Amick became a member of the Brethren Church, his conversion being the fruits of this union Sunday school; and he it is who wrote the Annual Meeting query quoted above,—Art. 11, 1857. After a churchhouse was built this Sunday school was removed to the basement, there being no attempt made to occupy the main audience room, as there was still some opposition in the other end of the district. About this time the Brethren's children

came to the church by the score. In a few years the Sunday school had grown so large that it became necessary to use the whole of the basement and audience room. The result was a live church, old and young working together in harmony, and carrying with them wherever they settled, strong Sunday-school sentiment. Bro. Amick afterwards moved to the West, and sometimes he and Bro. J. G. Royer went as far as eight miles to organize and attend Sunday school.

1845.—Bro. Hiram Gibble of Manheim, Lancaster County, Pennsylvania, says that as early as 1845, a Sunday school was held in a log, weatherboarded schoolhouse, 24 ft. square, built in 1845, before the Free School System was established. The house is still standing, and is now used as a dwelling house. Bro. Jonas Leopold, the organizer of this Sunday school, who died just a year or so ago, moved into the White Oak District from Chester County. He did farming and taught school at the same time during the winter, and his wife taught summer school in the house described above. He had a large Sunday school. Bro. Gibble was then a little boy perhaps not more than five years old, and says he remembers well how much he enjoyed their Sunday-school work. There were classes both in German and English. All the little boys and girls came barefooted and in everyday clothes, though clean. In this Sunday school, tickets and cards were used, and pamphlets or small books were given to the children to read. Bro. Gibble has seen one of these in the hands of a sister still living. This Sunday school continued while Bro. Leopold lived in the district, but on his return to Chester County, the Sunday school closed, and the White Oak congregation was without Sunday school until four or five years ago.

1853.—Philadelphia. Sister Mary Geiger informs us that her husband, Dr. H. Geiger was elected to the ministry in Philadelphia, in 1853. Soon after his election Bro. Geiger said unless they would be allowed to start a Sunday school and thus keep the young people in the church, he would not preach.

One of their elders, Bro. Righter was opposed to Sunday schools, while the other elder, Bro. Fox, favored it, but did not like to go against Bro. Righter's views. Bro. J. H. Umstead was consulted, and he said, "Go ahead, and try it; if it does not work well, you can give it up." So they organized a Sunday school with Dr. Geiger as superintendent. The second superintendent was Bro. Price, who is now in his ninety-first year. This Sunday school has been in existence ever since, and today has 300 names on its list, about 250 being regular attendants. The following letter, written by Bro. J. S. Thomas, superintendent of the Philadelphia Sunday school, and published in the *Christian Family Companion* on Feb. 19, 1867, is very interesting history to the Sunday-school worker. It reads as follows:

Brother Holsinger:—Please indulge me in a few lines in the "Companion," relative to our little Sabbath school in Philadelphia.

At nine o'clock Sabbath morning we gather within the walls of our humble little meetinghouse, on Crown St., below Callowhill, and there assemble in the capacity of a Sabbath school. It is truly a soul-refreshing time to those of us who meet with the lambs of the flock for the purpose of giving instructions and planting in their young and tender hearts the germ of righteousness, the written Word of the true and living God. And it makes our hearts glad to behold their smiling faces as they enter the church door, and to hear the patter of little feet as they march to their accustomed seats, and cluster around their devoted teachers to lisp the name of Jesus. And when they swell the chorus with their gladsome hallelujas unto the Almighty God, the Everlasting King, methinks their sweet voices like holy incense would soar above the clouds, and far beyond the stars, until they penetrate the very portals of heaven, gently greeting the ear of Sovereign mercy whilst the great God himself smiles upon us and blesses our labors in their behalf.

We have, in our school, one darling little girl four years of age, a striking picture of innocence and purity. We call her little Ada. She commits to memory numerous passages of Scripture, and frequently whole Psalms, which she recites to her teacher, Sabbath after Sabbath.

We indeed feel that God is working with, and assisting us,

in this great and noble work. When we view the children surrounding their teachers, eagerly catching each word as it falls from their lips,—when we hear them singing their sweet songs of thanksgiving; and when we think of many young and tender hearts that have, through the instrumentalities of our Sabbath school, become members of our congregation, and are now trying to follow in the footsteps of our Savior, I say when we behold these facts, and view their glorious results, we are led to exclaim from the very altar of our hearts, Thank God for the Sabbath school!

Among those who have labored with us for the past nine years, and who still continue to work for the cause with unabated love and zeal, we would notice Brethren Fry, Eisenhower, Hunshburger, and Evans; Sisters Worrell, Hammer, Lynd and Roberts. And we now have assisting us many of our young brethren and sisters, who have lately enlisted beneath the banner of King Emmanuel. We feel truly thankful for their hearty coöperation and zeal in the cause.

Permit me to say to the Brethren throughout the land, if you have no Sabbath school attached to your place of worship, proceed at once to organize one. Delay not. Sabbath schools, if properly conducted, will become a great and mighty lever in the advancement of the church of Christ. Greater glory will enshrine us. Many souls will be made happier, and many more find "Sweet rest in Heaven." And if it be our happy lot when time is no more, to mingle with the blood-washed throng, then you may meet the little lambs you have led to the Savior whilst here below. Then they will sing you sweeter songs of gladness, when Jesus shall gather them all in his arms, and call them blessed forever.

"Gather them in, gather them in,
Gather the children in
Gather them into the Sunday school."

Let not this glorious means of bringing souls to Christ pass by unheeded. May the day soon dawn when all the meeting-houses, and places of worship of the Brethren, will have a Sunday school attached. And my humble prayer to the great God is that he may put it in the hearts of our brethren and sisters everywhere to gather little wanderers in and point them to Christ when you will soon see the happy result, and with your brethren and sisters in Philadelphia, thank God for the Sabbath school.

"Gather them in with a Christian love,
Gather them in, gather them in,
Gather them in for the Church above,
Gather, gather them in."

1856.—Bro. J. G. Royer says that the Buffalo Valley church in Union County, Pennsylvania, organized a Sunday school in the spring of 1856. This Sunday school was held in a schoolhouse, the congregation not having a meetinghouse. Bro. John Boganrief, a deacon, was the Superintendent, who was then eighteen years old. Bro. Royer was teacher of a class of boys, and this was the beginning of his Sunday-school work. Bro. Royer has reached his three score years and ten, hence has been a Sunday-school worker for fifty-two years.

1865.—About 1865 the American Sunday School Association of Philadelphia sent out a Mr. Hicks, whose work it was to organize union Sunday schools in different parts of Pennsylvania. This gentleman came to Conewago township in Dauphin County, Pennsylvania. Those of the neighborhood who were interested in Sunday-school work met in Hoffer's meetinghouse located about three and one-half miles north of Elizabethtown, and the result was the organization of a union Sunday school with Bro. Wm. Hertzler, father of Eld. S. H. Hertzler, as Superintendent. In about a year afterward this Sunday school was mainly in the hands of the Brethren. This was, perhaps, the first Sunday school held in the Eastern District of Pennsylvania, in a Brethren's meetinghouse. A daughter-in-law of Eld. Wm. Hertzler's testifies that this was the means through which the seeds of religion were sown into her heart. Here is where she first learned to pray. She has a Bible and a library book which she received here when about eight years old and prizes them very highly. Her mother was at one time a Catholic and her father a Lutheran, in principle if not in faith, while she, (their daughter) now Mrs. Isaac Hertzler, is one of the

staunch members of the Elizabethtown church, in Lancaster County, Pennsylvania.

The Sunday school was known as the Conewago Union Sunday School, was largely attended, and heaven alone will disclose the results of its work. Through some opposition the Sunday school was removed from the meeting-house to the Hertzler's schoolhouse, back again to the meeting-house and finally abandoned.

1868.—The Green Tree church, Pennsylvania, has had a Sunday school ever since 1868, with Bro. Joseph Fitzwater as Superintendent. Bro. Fitzwater is a nephew of Bro. John Umstead. It is said that he was the organizer of the Sunday school at this place, and has held this position without interruption for the past forty years.

1878.—In 1878 the Chiques church in Lancaster County, Pennsylvania, through the influence of Eld. S. R. Zug, granted permission to those favorable to Sunday-school work to open a Sunday school in the schoolhouse, not allowing the church to be used for this purpose. In 1879, the Sunday-school sentiment had increased, and the use of the church was granted to Sunday-school workers. This was, perhaps, the first modern Sunday school in the Brethren Church in Lancaster County. Eld. Zug and his co-laborers first met with much opposition, but through constant and persistent effort, have won many over to the Sunday-school cause.

Daniel Hays from Broadway, Virginia, writes:

"The earliest Sunday school organized in the regular way by the Brethren was in the year 1879, in the new churchhouse in Timberville, Rockingham County, Virginia, it being the first regularly organized Sunday school in the Second District of Virginia. Bro. John F. Driver was the Superintendent. There were six to eight teachers to as many classes, with 100 to 150 scholars in attendance. Bibles and Testaments were used, and for the little folks, primers of any kind that they could get. There were no helps nor question books. The Superintendent led the singing and it was good. Now there are Sunday schools in every

church and neighborhood, in Virginia, where there are Brethren to conduct them. Around Timberville where the first Sunday school was held, you may count ten or more within a radius of six miles.

Before the Civil War, back in the 50's, where there was a leader, Sunday schools were held, but without much system. Persons would attend and stop when they pleased. Sometimes the Brethren's children would attend, but they were not interested. I remember father took a Sunday-school paper called the *American Messenger.*

The following report is taken from the *Brethren's Almanac* of 1876, published by Brethren H. B. Brumbaugh and James Quinter. It reads:

We suppose it will startle some of our Brethren when we tell them that the first Sunday school ever introduced, was started by the Brethren, but facts are stubborn things, when we wish to avoid them, but in this one, we glory as it will effectually remove that imaginary stigma cast upon the institution by saying, "In this thing, like many others, we are patterning after the world." Some of our early Brethren manifested a zeal and spirit of enterprise that ought now to put us to shame when we see and learn how little we have done and are now doing.

The great "American Encyclopedia," in its account of the "Brethren" or "Dunker" Church, says:—"In the year 1740, or about that time, forty years before the present general system of Sunday-school instruction was introduced by Robert Raikes, Ludwig Hoecker, (Bro. Obed), established a Sunday school which was maintained upwards of thirty years."

This makes about 136 years since Sunday schools were introduced among the Brethren, and where are we today?

We made an effort to get some statistics to show the nature and extent of the Sunday-school work in the church, but to a very great extent failed, as but a few, out of the many schools that we know of, reported, but as this is our "Centennial" year of American Independence we will give what we have, to show our Brethren a hundred years hence, that we had not altogether forgotten the labors of those who lived so long a time before us. The following is an abridgment of the reports received:

The Panther Creek church Sunday school, Roanoke County,

Illinois, was organized in 1873, and now shows the following attendance:

	Average.
Scholars	65
Teachers	12
Officers	4
Visitors	34
Total Attendance	115

J. L. Brown, Secretary.

Spring Mount church Sunday school, organized December 13, 1874, with the following attendance:

Scholars	99
Teachers	8
Officers	8
Total	115

Isaac Cox, Secretary.

The Beach Grove Sunday school, Chippewa church, Wayne County, Ohio, was organized April 30, 1871, and shows the following attendance:

Whole Attendance 101

The school seems to be in a promising condition with a general good interest by all in attendance.

B. F. Bauser, Superintendent.

Ogans Creek Sunday school, Wabash County, Indiana, organized 3rd Sunday in May, 1875.

There are about fifty scholars in regular attendance. All are pleased with the school and are encouraged to continue the work, as seven of the scholars have resolved to serve the Lord in their youth. One brother says: "Before, my boys spent their spare time in play and quarreling, but now it is spent in reading their lessons, their papers, and in committing their verses."

North Manchester, Ind. By Secretary.

The Brethren's Sunday school in New Jersey, near Croton, Hunterdon County, was organized in May, 1873, with Elder R. Hyde, Superintendent, and at present shows an average attendance of about thirty scholars and ten visitors, making a total average of forty, besides teachers and officers. We take thirty copies of

the Children's Paper, and six of our scholars have come into the fold within the present year. A. S. Chamberlain.

The Leamersville church Sunday school, Blair County, Pennsylvania, was organized May 2, 1875. The school started with twenty-three male, and thirteen female pupils, and the average attendance now is twenty-four males and eighteen females, making a total average of forty-two besides officers and visitors. The school, so far, is growing in favor in and out of the church and is considered a decided success.

Officers: Eld. Jas. A. Sell, Superintendent; D. D. Sell, Assistant; Simon Sell, Secretary.

We give this only as a beginnig, hoping that by another year we may receive statistics from all the schools in the Brotherhood.

Written by H. B. B.

Bro. Ira Holsopple in an excellent report informs us that the Sunday school associated with the Coventry Brethren church, was organized about the year 1845, with Mr. James Freese as superintendent and Sisters Elizabeth Harley and Mary Willaver as teachers, all of whom are dead. At least two pupils, Mrs. Newlin and Mrs. Wills, of Pottstown, are still living. Owing to the fact that many of the members opposed Sunday school, the organization was effected and carried on in the schoolhouse across the road from the church. Through the efforts of Eld. John Price, Sr., the school was brought into the church. This being the second effort to have it in the church building. Eld. Price had all the official members pledge themselves never to sustain any movement that might tend to take it away. Bro. Owen Rothrock soon succeeded Mr. Freese. Then Bro. Jonas Leopold (same brother who taught at Manheim about 1845) followed who held the position until about the year 1865, when he was followed by Eld. John Harley who acted as an efficient superintendent until 1892 when he resigned on account of age and infirmities. From the very beginning the school was active and the church prosperous. The growth and activity of the church owes much to the Sunday-school work. For about fifteen years the Brethren's literature has been used. Each month one missionary collection is taken which amounts to from $25 to $35 per year. From the other offerings it sustains its own work besides making occasional appropriations to the general church expenses. We have Home Department (40 enrolled) also a Cradle Roll, (23 enrolled) and are about to organize a Teacher Training Class which will be effected this

week yet. A library was established some time prior to 1884, and an Executive Committee consisting of five persons were created July 12, 1891. The prospects for the school are good. Enrollment of the Sunday school now is about 170 pupils.

Thus you notice that from 1844 there was a gradual growth in Sunday-school work, and that with this growth came strong opposition, and the peace of some of our Brethren was so much disturbed as to cause them in 1881 to withdraw from the church and organize for themselves a separate church.

In a pamphlet published to vindicate themselves, they say:

> In 1857, Sunday schools were rather warranted, and in 1858, privilege was granted to hold lengthy revival meetings, and also high schools. These somewhat disturbed the peace of many brethren. Thus, when the order of the church was once broken, one innovation after another crept in among us, to the sorrow of many members.

We are not sorry for the so-called "innovations" creeping in, but we are sorry for those who once could not, and today cannot, realize the great good that these different phases of educational and religious work have accomplished and are accomplishing for the cause of Christ today.

It may be true that some of the early churches in which Sunday schools were first maintained have not kept in line with the principles of gospel plainness as interpreted by our Brotherhood in Annual Meeting, and so some thought the Sunday schools were partly to blame for this trouble. That this was an erroneous idea is proved by the great good that the Sunday school is doing for the church today. The fault was not in the Sunday school as an institution, but rather in the weaknesses of elders and officials and Sunday-school agitators in these churches who failed in practicing and teaching the principles of gospel plainness as interpreted by our Brethren.

This state of affairs led to much opposition, especially

in certain sections. Extracts from a letter written by a brother from Ephrata and published in *The Family Companion,* March 26, 1867, will prove the above statements. They read as follows:

Brethren, bear with me. It seems to me I see something very unbecoming and detrimental creeping gradually into our Brotherhood, which will certainly terminate in conformity with the fashionable and popular Christianity of these last and perilous and deceivable days, such as Sunday schools, paying preachers, high schools or colleges, etc., which is construed to show out a very good and Christian appearance, but Satan is at the head of it, if I am allowed to make the expression. Sunday school, in itself, if well conducted, may perhaps do no harm, but the root from which it sprung up, is the same root out of which the present ill-improved and fashionable spurious Christendom sprung. The design of Sunday schools and other institutions, in their origin was spurious, and cannot be trusted at the present time. I am now three score and two years old, in which time I have been superintendent of a Sunday school for six successive years, until I discovered the origin and intent of the deceitful hypocrisy, which caused me to shun and abhor all and every deceitful institution and practice of carnal humanity.

The fact that there were those who entertained such erroneous ideas is to be lamented, but we turn with glad hearts, to brighter pages of history.

Bro. D. H. Zigler, in his *History of the Brethren in Virginia,* says:

Shoulder to shoulder with other lines of endeavor for the Lord, stands the Sunday-school worker with Bible in hand. His mission is to gather the young and old alike, each Lord's Day, to instruct them in the ways of Truth. Among the churches in Virginia, can be found many enthusiastic Sunday-school workers, and it is impossible to estimate the great amount of good they accomplish for the church and humanity. The reader has already seen that, in principle, the Sunday-school instruction was used by some of the first Brethren who settled in Virginia, but subsequent to this, for a time, Sunday schools were not held in favor by the churches. However, time has wrought a great change, and no church is considered fully equipped without a Sunday

school. The growth in this line of Christian work has been very marked during the last several decades.

What is true of Virginia, is true of the Brotherhood in general. There are few, very few local churches existing today that do not have an organized Sunday school. But listen! Bro. Galen B. Royer says that the enrollment of our schools is not over half of our membership as a church. Of the enrollment a half or more are children, and others not in the church, leaving but a fourth of our members active in church work through the Sunday school. And as with rare exception no one can be a live member of the church without being in Sunday school, it shows a depressingly sad view of the membership of the church.

Perhaps the growth is good considering the past, but there ought to be more efforts to quicken the membership. In a live church eighty to ninety per cent of the membership ought to be regular at Sunday school outside of the outsiders. What would that mean in Lancaster County? In Pennsylvania? In the Brotherhood? Not only would there be a quickened church and greater power, but many from the outside would come to us because of our life and power.

As a means of forwarding the Sunday-school work, Annual Meeting, in 1896, provided for the appointment of a Sunday-school Advisory Committee whose duty it is to conduct a Sunday-school meeting in the Tabernacle at each Annual Meeting. This committee has held a Sunday-school meeting at every Annual Meeting since then for eleven or twelve years. At these meetings reports of the progress of the Sunday-school work have been regularly read. All this has given great impetus to the work.

The report for 1907 shows:

Number of Sunday schools	1,131
Enrollment	73,661
Average Attendance	48,051
Number of Conversions in a Single Year	2,760

Today we have forty State District Sunday-school Secretaries.

Some local churches have their own Sunday-school advisory committees whose duties are to work up the Sunday-school interests, hold quarterly local Sunday-school meetings for the discussion of questions relating to Sunday-school work, and to organize outpost Sunday schools when necessary. The advisory committee of the Elizabethtown church have been conducting in the past six years three outpost Sunday schools besides the one held in the Brethren church in town. Through the advice of this committee the Elizabethtown church has granted permission to have a separate Primary Department of the Sunday school organized and results are encouraging.

With all these forces at work today, with Jesus as our Captain, and with the Bible as our code of discipline for the thousands of soldiers in the mighty Sunday-school army, who can predict the great victories that shall be won over sin and Satan for Christ and his church in future years?

Chapter Eleven

The Missionary Work of the Church

Galen Brown Royer

Part One

The Development of Missions in the Church

By Galen B. Royer

What if the first settlers of the Brethren in America did not reach out in mission work as does the church today! This is by no means an argument that they were anti-missionary in heart and life. They were few in number, limited in means, and confronting a big problem of occupation. Theirs was the formidable task right at their own door, and it is no wonder that there was no special effort in behalf of lands beyond them.

This, too, they did. Though scattered and fighting battles alone they remained loyal to the Master and true to his cause. The location of a member in new territory rarely meant a relapsing into unbelief, but usually in a short time others about them believed, a congregation was formed and thus the faith was spread in a most effectual way. Why the church should degenerate from such high ideals and purposes as are clearly seen in educational and religious activities of the first century of great progress into one of greater anti-missionary as well as anti-educational sentiments, is a problem perhaps no one can solve. Let the mantle of charity and not harsh judgment be spread over this period, for during these decades here and there was a member sensitive to the mute appeal of the unsaved about him, and the obligation of the Commander of the church militant upon him to ring out the clarion note of warning to those who did not go farther than their own doors. Not only did the world's needs stand out prominent in those pleas but the plain Scriptures were rehearsed time after time to them. The movement was gathering momentum

to such an extent that a committee previously appointed, composed of D. P. Saylor, John Kline, John Metzger and James Quinter, reported to the Annual Meeting of 1860 a very good plan for carrying on general mission work. But it did not pass the meeting and though repeated efforts were made to have it approved, this was never accomplished.

Sentiment in favor of missions was gathering momentum rapidly, and had not the civil war of the sixties come upon the nation, organized mission work would have begun earlier than it did. That unfortunate conflict turned men's minds away from the world-wide evangelization to one of unbrotherly struggle.

Not until the eighties is there another effort set on foot. A General Mission Board was organized. The members were James Quinter of Pennsylvania, S. T. Bosserman of Ohio, James Leedy of Indiana, Enoch Eby of Illinois and Daniel Brubaker of Iowa. The Danish mission, hereafter described, was put in their care for four years. During the time they received $3,194.29 for mission work and $2,557.71 for building meetinghouses in that country, and $241.60 for other purposes. During the same period they collected $1,972.11 for Home Missions and such workers as M. M. Eshelman, James R. Gish, G. Hollinger, S. S. Mohler and J. W. Wilt were assisted as they went forth to preach the Gospel.

In 1884, the plan in force not having been satisfactory, a new committee submitted, at the request of Conference, another for doing mission work. The new plan had two purposes,—preaching the Gospel and assisting in building meetinghouses. It recommended that each member give "one cent or more per week" for the support of the movement. The committee, known as the General Church Erection and Missionary Committee, consisted of D. L. Miller of Illinois, who has served continuously to the present. He was its secretary and treasurer till 1890, then continued treasurer till 1900, and then served as president, save one year until the present. Enoch

Eby also served a number of terms and was its first president. C. P. Rowland, Daniel Vaniman and Samuel Riddlesbarger complete the list. The last two named are with the redeemed over yonder. The first report of this committee was in 1885 and shows work done in Denmark and Germany as well as different parts of the United States. Their disbursements for the entire year amounted to $3,552.09. About one seventh of the congregations supported general mission work that year. At that time no district was organized for district mission work. There were no district solicitors. Those were the days that the treasurer thought it of sufficient importance when he received two or three letters in one day concerning missions to make mention of it, and a total receipts of any one day looking towards a hundred dollars was a matter of unusual rejoicing.

The Danish work was under good headway and needed the direction and care of the Committee. The districts were encouraged by assistance, and sentiment grew rapidly. The Committee met every three months and the subject of missions was kept before the church through her regular periodicals. In 1887 Conference granted the Committee permission to solicit endowment. This met a hearty response in nearly every congregation in the Brotherhood, some contributing their thousands and many their fifties and more. Up to March 31, 1908, or in twenty-one years, $503,294.19 has been laid on the altar of service for the church as endowment. This is a goodly sum, all invested, either in first-class farm mortgages or in the Brethren Publishing House, and the earnings therefrom is a good income to the Committee. Really it represents those dead, yet working most effectually in the vineyard of the Lord.

In 1893, the Committee thought it prudent to publish the *Missionary Visitor* as a special organ of its work. This periodical continued three years or till the close of 1896, when the needs of the church were sought to be supplied through

a page of the *Gospel Messenger*. This arrangement continued until June 1902, when, feeling the need of more space than the *Messenger* could spare and to appeal in ways not suitable to that paper, the *Visitor* was again issued and since has been a factor in the development of missionary sentiment in the church.

In 1894, the General Church Erection and Missionary Committee and the Brethren's Book and Tract Work were consolidated and a new committee formed. This combined endowments, reduced expenses of supervision and direction, and greatly facilitated the mission work of the church. A sketch of the tract work to this point will be given a little later.

In 1897, the Committee came into possession of the Brethren Publishing House to direct this all-important factor in the interests of the church.

In 1898 the Committee decided to make its headquarters in Chicago, and legal papers to that effect were secured. The sub-committee sent to secure suitable rooms, discovered expenses so high that it reported not advisable to move there. It then took up the matter of new location and April 1, 1899, found the secretary located at Elgin, Illinois. During the summer a new building was erected for its office and the Publishing House, and the latter moved the following September.

In the last twenty-four years the General Missionary Committee has been permitted to distribute $665,222.57 for the church in mission work. The largest amount in any one year was in 1905-06, when nearly $70,000 was distributed. If the total distributions for missions, $665,222.57, the amount spent by the Book and Tract Work before consolidation, $22,642.84, and the endowment, $503,294.19, be added, the total given to general missionary work and tract distribution reaches the sum of $1,191,159.69 for the twenty-four years.

The General Board has been an important factor in Home Missions. Until organized into State District, it took care of the work in Arkansas, supported the work in Florida

and Canada. It developed, or assisted in developing the churches in Baltimore, Washington, D. C., Brooklyn, N .Y., and Chicago, directly, as well as helped other cities through district boards. It rendered assistance to district boards in the States to the amount of $67,598.66.

In addition, within this period, it has assisted in building 280 meetinghouses in the Brotherhood, appropriating $54,-336.54.

Its total assets on March 31, 1908, were $603,747.75.

This is now its history in general outline. To better appreciate its labors, note brief mention of its various fields and avenues of endeavor.

Book and Tract Work.

As private efforts, tract distribution dates back as early as missionary sentiment. In 1885, however, a committee was appointed whose duty it was to solicit funds and publish approved publications. The first committee consisted of S. W. Hoover, S. D. Royer, Adam Minnich, B. F. Miller, Jacob Hepner and Samuel Bock. During the existence of the organization, S. W. Hoover was its president and S. Bock its secretary-treasurer, save a few years in beginning when Bro. Hepner was treasurer. It had for its "object the dissemination of the principles of the Gospel of Christ, through the distribution of tracts and other publications, both in this and foreign countries." It provived for an Examining Committee and the first ones who served and did much to make the list of Brethren's tracts what they are from a teaching standpoint, were Enoch Eby, R. H. Miller, Landon West, B. F. Moomaw and S. S. Mohler. The first Annual Report was made to Conference of 1897, in which it is learned that $859.39 was expended and 44,600 tracts and publications sent out. Up to Conference of 1894 the Book and Tract Work expended $22,-642. 84 and distributed 1,745,000 tracts and publications. This added to what has been done since, makes a showing of $79,-

593.37 expended from the beginning in tracts and publications.

In 1894 the General Church Erection and Missionary Committee and the Brethren's Book and Tract Work were united under the name, General Missionary and Tract Committee. Adding the expenditures preceding this consolidation to what follows, the result is $57,593.37 expended from the beginning in tracts and publications. It is safe to say that 4,200,000 tracts and pamphlets amounting to over 42,000,000 pages have been sent out by the church in the period under consideration.

In addition to the above, the Book and Tract Work solicited an endowment, which, at the time of consolidation, in pledges and all amounted to $64,884.93. Of this amount $9,120 was cash paid in. Through failures, financially and other ways, not all the pledges will be paid.

The list of tracts in the English now numbers 65, covering practically every phase of doctrine especially emphasized by the Brethren, as well as other subjects of a general nature. Besides, four doctrinal tracts are published in the Swedish, four in the Danish, and seven in the German languages. A complete list can be had for the asking at any time, and the tracts themselves are sent out on very easy terms. Their usefulness can never be estimated. Converts may stand up for Christ in a meeting and the minister feel God has blessed his efforts, when really it was some tract in a silent way that started the soul Godward.

Denmark and Sweden.

Ten years before organized missionary effort was made, Bro. C. Hope, an earnest seeker after truth, was baptized in the Hickory Grove congregation of Northern Illinois, on Oct. 25, 1874. He was a Dane who had come to America in search for a body of people who not only believed in Jesus Christ but sought to be obedient to him in all things. No

sooner was he a member of the church than his heart turned to the homeland and the need of the Gospel there. He wrote tracts. Through *The Pilgrim,* a call for money to publish tracts was responded to with surprising liberality. They were sent to Denmark and a call came back that a soul awaited baptism. This stirred hearts greatly and on November 12, 1875, persons interested in sending the Gospel to Denmark gathered at Cherry Grove church in Northern Illinois to arrange to meet this call, and the lot fell upon Brethren Enoch Eby and Paul Wetzel to go on this first mission out of the United States. But they could not speak the language and an interpreter must be sent with them. The choice unanimously fell upon Brother Hope and his wife. By January, 1876, the family left Iowa, visited Huntingdon, Pennsylvania, and other points and in due course of time landed at Aalborg, Denmark, to prepare for the coming of the appointed missionaries. On May 5, 1876, Christian Hansen, now an elder residing at Bronderslev, and the one who called for baptism were received into membership. Later Sister Christina Frederickson who afterwards became the wife of Elder P. C. Poulsson was baptized. The enthusiasm with which Brother Hansen pushed the work in the way of tract distribution cast him into prison for a season. But he did not renounce the faith. The next year eight souls were added and the latter part of that year Brother and Sister Enoch Eby and Brother and Sister Daniel Fry reached Hjorring, Denmark. A church was organized with thirteen members. Bro. C. Eskildsen, still living and laboring at the same place, was chosen minister. Thus the work was begun in Denmark through the direct efforts of Northern Illinois, aided by liberal contributions from other parts of the Brotherhood.

Brother Hope was a man far-reaching in his plans, untiring in his efforts, wonderful in faith and nearness to the Lord, and thus it was that he reached out for the larger things of

God's promises and made the most rapid progress among his people.

Sweden, a sister country, separated from Denmark by a narrow body of water, soon became the field of active operations for a part of his time. The membership has always been more or less scattered and the efforts of the workers could not be centered on a few localities as in this country. In recent years, Elder A. W. Vaniman and wife labored in these two countries making their headquarters at Malmo, Sweden. One great hindrance has been the attitude of the Governments in compelling every male to learn the art of war. This has prompted most of the young men who have accepted Christ to come to America and has kept others from joining and suffering the imprisonment which attends those who refuse. J. M. Risberg and several others in Sweden have thus suffered for Christ's sake.

The Committee presented a memorial to the Government of Sweden praying for some leniency in this particular, but the prayer did not quite get a majority of the Riksdag.

Such an adverse condition not only drove the young men from the country, but in many instances the young women followed, or else married outside of the church at home and have been lost to her. It is to be regretted, too, that in many instances those coming to America have located in parts not near a congregation of the Brethren and have been lost to the church. The Committee seeing this, in 1894 took under advisement a plan of colonizing the foreign members as fast as they landed. But so many difficulties confronted it that all efforts were finally abandoned.

These statements will prepare every one to understand how it is that there should be upwards of six hundred accessions to the church in thirty years in these two countries and yet there be today only two congregations in Denmark with a total membership of but eighty-four while in Sweden they have five congregations with one-hundred and twenty-seven mem-

bers. The expenditure in these two countries reaches $48,-172.93.

Asia Minor.

In midwinter of 1895-96, G. J. Fercken and wife of Washington State came to Mt. Morris and united with the church. He had command of Armenian and Arabic languages. Previous to this Bro. D. L. Miller had traveled through Asia Minor and had written his *Seven Churches of Asia.* There naturally was interest settled around this country among the Brethren. And since Bro. Fercken commanded the languages of the country this was looked upon as an opportunity to open a mission at Smyrna. At the Annual Meeting of 1895, Brother Fercken was recommended as a missionary to Asia Minor. He with his family proceeded to the field that fall, and soon after Bro. D. L. Miller and wife, H. B. Brumbaugh, T. T. Myers and W. L. Bingham visited the country. On September 29, 1895, the first love-feast was held. On October 17, 1896, the first convert was baptized and by the close of the fiscal year, April 15, 1896, nine had been received. Thus was the beginning of the Asia Minor mission. Because of the persecutions during the terrible times of Armenian massacres, there was need of an orphanage, and within a year afterwards one had been established in which there were some twenty-five cared for. Eight more had been received by baptism and the following year sixteen. All was bright and hopeful when the dark cloud of persecution and trouble came to the mission in 1899, which resulted, after a careful investigation by Brother Miller, in recommending the removal of Brother Fercken and some one to take his place. No one was found and in recent years the work has not been kept up, at least by the direction of the Committee. Brother Demetrius Chirighotis, who was in America awhile, promised to build up the cause, but he rarely reports and so it is not known what the real situation is at present. The amount of money donated and expended in this field is $9,735.09.

Switzerland and France.

When it became definitely known that Brother Fercken could not return to Smyrna, for he had fled from the city for safety, it was decided that he take up work in Switzerland where he had some former acquaintance. Within a year he gathered some thirteen members about him into a congregation at Lancy, Switzerland, and twelve more at Oyannax, France. A minister was appointed at Oyannax to assist in the work. During 1900, a meetinghouse was erected in Geneva, Switzerland, as a cost of $2,650.00. A number of accessions were made during the year. The meetinghouse, however, was unfortunately located, and never became much of a help in the work and today is offered for sale. An orphanage was started at Montreal and a few girls gathered there and taught and helped. In November, 1906, Brother Fercken, who had for some time been showing sympathy with the Swedenborgian faith, suddenly left Europe and identifying himself with that body, sailed to another part of the world. It is needless to say that such reverses are hard upon a cause that had many odds against it. The missions were visited frequently by different members from America, touring Europe, and there was opportunity of establishing the faith, especially in France.

Among those who joined in with the Brethren in the earlier part of the work were Brother and Sister Adrian Pellet. They have been earnest and faithful and today have charge of the work in France. For sad thought it is to record, with the sudden departure of Brother Fercken, the members scattered in Geneva and would have nothing more to do with the church. Brother Pellets are located at Oyannax, France, and are giving the work their best endeavors. The membership is something in the neighborhood of twenty. It is believed that since Brother Pellet is located in France and that the Republic has thrown off Catholicism and opened the door wide to Protestantism, there is a good prospect of building up the membership again and reëstablishing fully the faith and prac-

tice of the Brethren. Thus far, besides the cost of the meetinghouse, $2,650, there has been spent in the mission work of these two places, Switzerland and France, $15,835.69, and $3,575.21 for orphanage work, making a total of $22,060.90 in this field.

India.

When the 1884 General Conference was wrestling with the problem of organized general missionary work, and meeting objections to such a move, the Lord had in Warrenville, Illinois, a village about thirty-five miles from Chicago, a young man of eighteen summers working by the month in a grist mill, whom he was preparing to open mission work in India for the Brethren. This young man had a desire for an education and used his spare moments and evenings to that end. He accepted through the solicitation of Elder Simon Yundt, now of California, a one-term tuition scholarship in Mt. Morris College and pushed his way through school until he had a good education. He has had and still has his peculiarities and weaknesses as other people have theirs, but his life stands out in strong contrast with most others in this: While at school he came in touch with the slowly awakening missionary sentiment of the church at that time, and instead of being afraid of it as most people were or indifferent to it as many others, he allowed its fullest power to develop in him. Not "the heathen at our door," the strong argument of Satan today to prevent world-wide evangelization, but the heathen in heathen lands, was the great concern of this young man, Wilbur B. Stover. For them he prayed, for them he talked and preached, and in their behalf he plead everywhere most earnestly.

This agitation led to the setting apart of Brother and Sister Stover and Sister Bertha Ryan, at the Meyersdale Annual Conference, in 1894, for a mission in India. The same fall the party sailed and landed in Bombay on November 24, 1894. After due consideration, they selected the Gujerati field, north of Bombay, and made their headquarters at Bulsar on March

8, 1895. While there were missionaries of other denominations at Bombay, there were none in the field chosen. They were compelled to mark out their own pathway, deal with all new problems first-handed, and seek success without any precedent in their own lives or the history of the church. They worked faithfully and earnestly amidst heathen idolatry, superstition and sin, and about two years later, or April 25, 1897, their hearts were gladdened by the baptism of eleven converts, the first fruits in India.

The missionaries were hardly settled in their station at Bulsar in 1895, when Bishop D. L. Miller, who may be justly termed "the father of missions in the Brethren Church," and his wife out of deep interest for the work on a foreign soil, and at their own expense, visited India and gave the workers good counsel and much help.

During the latter part of the same year the first converts were received, the awful famine of '97 broke out. Preaching the Gospel became secondary, for the one great cry was bread for the body, and the missionaries were glad to be able to minister to the wants of many of the suffering millions about them.

That same fall Sister Ryan returned to America and wrote the call for famine relief to which the Brotherhood responded with gifts to the amount of $36,890.21. The story of suffering, of exposure, of the ravages of death, need not be recounted. Would to God famine never visited the Earth! But out of this great distress grew a great blessing. The ministry of mercy and helpfulness called forth the admiration of the natives. The necessity of establishing an orphanage was so pronounced and urgent, that before having time to confer with the home Board, they had under their fostering care over a hundred of the thousands of orphans, made so through starvation of parents. The largest number in the Brethren's orphanage at one time was near five hundred. At first the boys' orphanage was at Anklesvar under the care of Bishop S. N.

McCann, and the girls' at Bulsar under the supervision of Sister Eliza B. Miller. The ones at Jalalpor were divided between these two stations. But in 1905 the boys were moved to Bulsar, and, while in two separate compounds, they are under one general supervision. The feeding, clothing, sheltering and educating of these children started out upon the basis of $16 per year , until, beginning with 1908, the basis has been changed to $20 per year to meet the increased price of food supplies. Some of the orphans have proven unfaithful to the opportunities given them, while many of them have made use of them to their individual good. The story of the Cross was taught each day, and now as these children reach maturity and establish homes for themselves, here and there are to be found Christian native homes in which, through tidiness and good housekeeping on the part of the wife, and diligence and frugality on the part of the husband, they are preaching louder sermons for Christ than they could in any other way. On December 31, 1907, there were 109 boys and 89 girls under the care of the orphanage. Up to March 31, 1908, there has been donated and expended on orphanage work, exclusive of famine donation, $38,633.42.

Instead of waiting for volunteers, the General Missionary Committee at its spring meeting in 1897, after prayerful consideration, asked Bishop S. N. McCann, Brother and Sister D. L. Forney, who was at the time engaged in mission work in Arkansas, and Sister Elizabeth Gibble of Lancaster County, Pennsylvania, to go to India that fall. The call was much unexpected to all of them, but with one heart they all said, "I am willing to be used of the church where she thinks best." On June 29, 1898, Brother McCann and Sister Gibble were united in marriage and the following November, one year, took the Anklesvar station. The year preceding, or 1899, Brother Forneys located at Novsari, but in about a year after land was bought and a home built at Jalalpor, a city near by but of better location. In 1899, land was bought and the be-

ginning of the buildings now found at Bulsar commenced. In 1900 Brother and Sister Adam Ebey, and Sister Eliza B. Miller of Waterloo, Iowa, landed in India. The work opened out rapidly, much faster than the force on the field could keep pace with it. There were now nine American missionaries on the field and three stations,—Bulsar, Anklesvar, and Jalalpor. These were organized into churches, and in October, 1901, the first District Meeting of the Brethren in India was held at Jalalpor. This was another milestone in the growth of the church, for at this meeting Bishop W. B. Stover was sent as a delegate to the Annual Conference to be held at Harrisburg, Pennsylvania, and he with his family sailed for America five days after the District Meeting. Upon reaching America, fiushed with enthusiasm and unusual experiences from India, and received with open arms everywhere, Brother Stover labored night and day, going everywhere telling the story of India's needs and reception of the Gospel.

It is then no surprise that as soon as they could prepare, or in 1903, at the Annual Meeting at Bellefontaine, Ohio, eight dear souls,—J. M. and Anna Blough, Isaac and Effie Long, Sadie J. Miller, sister to Eliza B., Nora Arnold Lichty, Mary N. Quinter,—were presented to the Annual Conference and confirmed for India and the blessings of the Lord pronounced upon them. O. H. Yereman joined the party as medical missionary before sailing. But this was not all, for the year preceding, when Brother and Sister Stover returned to the field, Daniel J. Lichty of Waterloo, Iowa, and Jesse Emmert of Waynesboro, Pennsylvania, went with them.

These were days when there were large ingatherings into the church. Upwards of eight hundred or more were received, the direct result of preaching and famine relief work. Many of these converts were compelled to return to their homes in distant parts, and while a large number have been faithful to their vows others have grown cold for the lack of proper care. This neglect is the outgrowth of not enough

workers, and the cry came homeward for more help. This was answered in 1904, when ten young men and women were accepted for this field, namely; A. W. Ross and wife, J. M. Pittenger and wife, Gertrude Rowland, S. P. Berkebile and wife, E. H. Eby and wife, and J. W. Swigart. The latter, instead of reaching India, was called to the fields of reward on October 15, a short while before sailing time on November 2. In 1906 the force was again reinforced by Chas. E. Brubaker, Sister Ella Miller and Josephine Powell, making a total in all of twenty-eight workers in India, five of whom are home on furlough during 1907 and 1908. Sister Bertha Ryan, Brother Forney and wife and Dr. Yereman are not under appointment in India but are residing in the United States.

Within this short scope of fourteen years, four churches have been organized, namely; Anklesvar, Bulsar, Jalalpor and Vada, and with six other regular stations they have an active membership of 428, a nominal membership of 359 additional and 267 adherents, making a total membership in these Christian communities of 1,064. They have nine Sunday schools for Christians, twenty-five for non-Christians, with an attendance of 1,027. Of this number, 232 passed All India Examinations in 1907. They have contributed over 500 rupees, or $135.94, to missions within that time. They have established industrial work under the supervision of Brother Jesse B. Emmert. Besides the buildings at Bulsar, there are bungalows at Jalalpor, Anklesvar, Vyara, Vada, Ahwa, Dahanu and Umalla. For two years they have published a *Gujerati Quarterly* edited by Brother J. M. Blough.

The expense of the mission for this time is as follows:

For Mission Work,	$ 75,097.07
For Famine Work,	36,890.21
For Orphanage Work,	36,633.42
Total,	$148,620.70

Besides being visited by Brother and Sister D. L. Miller three times, Sister May Oller in 1898, W. R. Miller in 1904

and again in 1907, D. B. Zigler, D. M. Glick and C. W. Guthrie in 1907, have visited the mission.

God has been wonderfully good to our missionaries. There has been some sickness and once it was advised that Sister Lichty should return home on that account. Later advice states that she has been completely cured and of course is happy in the work. The only deaths to be recorded within the period are Brother and Sister Eby's children, John, Paul, Mary, and an infant.

There is but one great need,—that is more workers and more means to push the work.

Our Publishing Interests.

When the consolidation of the General Church Erection and Missionary Committee and the Brethren Book and Tract Work was effected in 1894, a clause was incorporated in the purpose of the new Committee that "when suitable arrangements can be made and wisdom dictates, to own and control all the publishing interests of the church." Not until 1897, after a few members donated an endowment of $50,000 necessary to purchase the stock of the Brethren Publishing Company at par value, did the Committee make use of this grant. The members who held the stock sold at par, a decided sacrifice if looked at from an earning standpoint, as subsequent history will show, but in the interest of the church, they cheerfully consented, and some of them donated all or part of their stock to the project. The available property as set forth in the Conference Report of 1894 is $50,261.87. In order to better facilitate business matters and seek every advantage for the business, the General Missionary and Tract Committee moved its office and the Publishing House to Elgin in 1899. Here they had bought property, put up buildings to suit their needs and have been building almost every other year since to meet their growing needs. Today the Committee has $130,000.00 of its endowment invested in the publishing business. During

the eleven years the House has turned over for actual mission work, $61,436.30 and increased its own equipment in addition $90,600. In this period the *Gospel Messenger* has increased its circulation one third, the Sunday-school papers perhaps a half or more, and the *Teacher's Monthly* and *Inglenook* came into existence and have been playing an important part in our publications.

No wiser and better move was made by the church than to provide that her publishing interests should be in the control of her own Conference through the General Missionary and Tract Committee.

Conclusion.

Thus the church has wrought under the blessings of God through the past quarter of a century or more. If she has been slow to take this first purpose of her existence she has awakened with a pace commendable.

What might be done if every one sought first the Kingdom, as the Master commands, no human heart can foretell. If every member were a real missionary somewhere,—if for every member at home there was a missionary on the field, some might be fewer in dollars, but richer in grace, and the world would be singing, today, hallelujahs to God instead of bowing down to gods of wood and stone.

The church is looking forward and outward,—praise his name. With the enlarging of the work in India, its closer care in Europe, and the beginning of the work in China as now contemplated; with the districts organized to do thorough work in their own territories, which if properly accomplished only makes more resources for other lands; with the publishing interests as an immeasurable factor in this aggressive work for Christ; with a generation of volunteers and enthusiasts taught from their mother's knee the story of heathen need and personal obligation; with a ministry quickening rapidly to the responsibility as well as opportunity of greater consecration,

it would appear that the church is at the beginning of a mighty work for God.

Will we rise to the opportunity? Will the conviction go to the very heart, "Lord what wilt thou have me to do?" and then every one be up and do in simple faith,—will the wonderful blessings of the past be an inspiration to greater efforts of the future? These questions must be answered in the rank and file,—by the individual in every congregation—to accomplish this wonderful work. The world is in darkness and need; and from the hearts and homes east and west, north and south, comes up the tender though determined voice in reply, "By God's grace we will."

William Mohler Howe

Part Two

The Influence of Missions on the Church

By William M. Howe

Listen!—to the birds! Do you hear them sing? How beautiful! But do you know that some worms and bugs lost their lives this morning that this singing might continue? There is more life in the world today because there has been some death.

> "Life evermore is fed by death,
> In earth and sea and sky,
> And that a rose may breathe its breath,
> Something must die."

Life is never inexpensive. In things divine there is no gain without loss. There is no profit without cost. If a grain of wheat fall into the ground it bringeth forth no fruit except it die (John 12: 24). If one would lay up treasures in heaven he must lay down some treasures before he gets to heaven. "Give and you get" is the Bible rule. It is the law of God in every place.

Here are facts that stagger the carnal mind. Here are the reasons why dead men and women are found on every hand in the church of Jesus Christ. They are dead to Christ and not alive because they are not dead to self. They will not pay the price that insures a profit. They do not see far enough because they walk by sight. If they would walk by faith they would see and know that death is necessary and that death pays—the death that is followed by true living. "To die is gain" said our beloved brother Paul and his "I die daily" proved

that he meant all he said. The mission cause never goes begging at the hands of such a man.

God's children may well die to all things that interfere with a strict obedience to the Word of God. They need not fear when God the loving Father speaks. When in his Son he says "Go ye into all the world and preach my gospel to every creature," they should not hesitate.

"Theirs not to reason why;
Theirs but to do and die" and live.

Love does not consider the cost of service. "Love seeketh not her own." Jesus knew that when he said, "If you love me keep my commandments." Love that is blind will still obey. But love that is blind shall see. If any man will love God enough to do his will he shall know as he did not know before (John 7: 17). Peter was quieted with the words of Jesus "What I do thou knowest not now but thou shalt know hereafter." So the child of God need never fear results because he does not know the things that are to follow. Faith is never reckless, but faith ventures.

But our task today is not to consider the cost of missions, nor the sacrifices that must be made to sustain them through the years. Our task is not a task at all. It shall be our pleasure now to meditate with you concerning the returns from missionary effort and from the sacrifices that make them a fact.

The original and total cost of an orchard that is now in bearing is no concern of ours today, but what it means at the present to those that secured it and who still care for it. The sacrifices that were made to own a comfortable home are forgotten when a man revels in the joys that are his because he owns the roof that shelters him and the garden in which he walks.

What then have missions done for the church? Be very sure that when we seek to enrich others we at the same time enrich ourselves. Missionary effort, like mercy, is twice blest.

"It blesseth him that gives and him that takes." When an effort to help the helpless fails, it fails but once, not twice. The giver is always blest and his blessing is the greater in any case for "'Tis more blessed to give than to receive."

We have been taught that the Lord's supper is a means of grace; that the communion is a means of grace; that feet-washing is a means of grace; that when we carry out any command of our Lord, it is a means of grace. Without doubt then when the "Go ye" of the Gospel is complied with it becomes a means of grace. And we will never know how much grace can thus be secured, until we secure the missions that are on God's program for us.

Mission work, however, is a work for Christian people. We are not saved because we thus work. We work thus because we are saved. We do not work to insure our salvation, but to carry salvation to others. If one is not interested in missions, it proves that in this matter he is not like Christ. There are two kinds of church members. The one sits around wondering if the heathen will not be saved anyway. They think the heathen have about as good a chance as themselves. It may be even so. The other has not thought of that, but has wondered if any man is saved who does not "go" or give. He loves to tell the story of Jesus and as he goes he sings:

"I long to see the season come,
When the heathen shall come flocking home."

As the purpose of missions is to bring souls to Christ, so the influence of missions on the church is to increase her numbers. In two hundred years we have grown from an organization of eight to an organization of one hundred thousand souls. While we must thank God for this increase, it is no time for congratulations. Let us rather be sorry that in these two centuries we have not allowed ourselves to be doubly used of God so that we might now number one hundred thousand workers and as many more that might become workers at no distant day.

Missionary effort enlarges the borders of Zion. We open up new territory and there is a field for all the workers and a most worthy purpose for the enlistment of all the unemployed talent of the church. One of our school men has justified the gymnasium because in it the students work off their surplus energy, and as a result the schools are more easily controlled. We have thought a bit more kindly of the gymnasium ever since. Our missions will do no less for the church when we get enough of them and our people properly interested in them. Then let the mission field be the church's gymnasium—the church's athletic field—where our young people may walk circumspectly, where they may by the grace of God, repeat the acts of the apostles, and where they may all lay aside every weight while they run the race set before them as they go with the whole Gospel to the four corners of the earth.

If we do not want our children to swing on the devil's gate, nor yet on our own, we may and should win them from both with a swing from the limbs of our own apple tree. Live boys and girls will swing somewhere. "An idle brain is the devil's workshop." An idle heart is too. Idle hands are his tools. This is true in the church as in the home or in the school. If we will not allow God to use us to direct the energies of our young people, the devil will use others to direct these same energies. If our energies are not used to lift others to a higher plane and then in turn be a blessing to us, then those unused energies will become a curse to us and to our children.

Not only are our numbers and our territory thus enlarged but active mission work gives the church vision. We see like we did not see before. A nickel looks as big as a five dollar gold piece, and it may pass for as much in the estimation of him who drops it into the collection unless there is proper vision. But having the faith of Jesus we have his eyes and we see things as they are. Moreover we see beyond ourselves. We see the unsaved when we go to them. We see their hope-

less condition. We see farther. We see Canada and Mexico. We see Central and South America. We see Norway, Sweden and Switzerland. We see around the world. We see Corea, China and Japan. We see "India's coral strand" and we want the privilege, in every place, to lend a helping hand. We see, to a degree, as God sees when we do as God wants us to do. "He that doeth his will shall know of the doctrine." We see the world's needs and we see our own. And when we know that the world depends on us then we are inclined to depend on God. We are helped and we are happy. God blesses us and makes us a blessing, and God is glorified.

When one has a heart for missions then the call of the cities is heeded and every other Macedonia gets a respectful hearing. He that has a heart for the Gospel and for missions has an ear for the cry of the unsaved.

As a missionary church we see what other missionaries are doing. When we hear that the women of a single branch of one denomination in this country annually raise four hundred thousand dollars and hand it over, without expense, to their missionary board, our eyes are wider opened to a sense of our duty and our privilege. And our regrets are many because we do not raise every year one hundred thousand dollars or more for the spread of the Gospel of Jesus Christ.

When we further hear of the hundreds of missionaries that are in the field in addition to our own, our hearts are stirred and we are provoked to more and better work. The Brethren have ever been a missionary people, but we have never been a missionary people as we ought to be. We have never come up to the standard. But the more we do, the more we see to do, and the more we realize how little we have done. Then do we begin to feel our insufficiency and our unworthiness and in all this experience there is revealed to us as never before the worthiness of Christ together with the love of God and his willingness and power to save. Our self-satisfied air vanishes as the dew before the morning sun. Our narrow, bigoted

ideas melt away in the presence of the knowledge and the warmth of God's love to the sinful in the world. For who that has grown in grace and in the knowledge of God has not felt rebuked at some former estimate of his kindness and his love? No doubt very often,

"We make God's love too narrow
By false limits of our own;
And we magnify his strictness
With a zeal he'll never own.

"For the love of God is broader
Than the measure of man's mind.
And the heart of the eternal
Is most wonderfully kind."

We used to think that the Brethren Church was for our relatives—the best of them, and our neighbors—the pick of them, and our scattered friends. It was a little, narrow, unworthy, Jewish notion. Such a pharisaical heart is so unlike that of our Lord's which was big enough for men of all lands and all climes, and for men that have been guilty of all manner of sin. Missionary work brings us in closer touch with this Saviour of all men and we grow into a knowledge of God's love. We grow spiritually—in stature, in wisdom, in humility and in favor with God and man.

Some of us learn that we have the Gospel of Christ to spread rather than a gospel of our own devising which perchance has poorly suited those to whom we have gone. With reason we have tried to forget that we ever thought we one time knew it all and had nothing more to learn. We have gone with a new life, and deepened interest, and purer motives to the Word of God which has become a new book to many. Now we seek for the truth as it is found in the Scriptures rather than for a verse to prove a pet notion of our own. Certainly education fosters missions—sometimes, as we have heard. But missions foster education always.

Like all other denominations, we have had from year to

year our problems demanding a solution at our hands. A few of the small questions have appeared of great importance to some of us who knew of no bigger ones. Keep your eyes upon a penny and you will see properly nothing else beside. But with our eyes on Jesus, as we get busy carrying out the "Go ye" of the Gospel, all questions adjust themselves in proper proportion. Great questions grow great in our estimation while some questions grow small. And we are pleased to discover that the spirit of missions, which is the spirit of Christ, will sooner or later solve them all. One of our plainest brethren once remarked that he was glad to say that he needed no church rules to tell him how to dress. When we note the zeal of some of our fathers as they seek to bring souls to Christ, we need not be surprised if they consider of little importance some of the questions that interested their fathers fifty years ago.

Missionary thought and effort therefore, when widely extended, insures the peace of the church. Being led by the Spirit of God to work for him, we need not rules and laws to govern us as do the indolent, the lawless and the disobedient. As a result we have a peace and a quietness in our own hearts that the ritualist has never known. At the same time we have a charity for the wayward that will bring them quickest in closer touch with Jesus.

Missionary effort always works for harmony and for peace. When we contend earnestly for the faith that was delivered unto the saints we contend less with each other. When people fight the devil much they fight each other little. Men that work have little time to quarrel. Without the Sunday school, the Bible class, the missions and other Christian work, we have time for trouble of many kinds. Our own dear Brotherhood would be sadly divided on nonessentials if it were not kept together in a single motive to save souls. When we work with Christ we work without friction among ourselves. Ideal coöperation with the Lord and with each other would make of

us a "battering ram" to make lasting impressions in the home field and in foreign lands.

Divisions in our ranks would never have been the sad fact of history had many more of us been led of God in passing to the heathen and to our weaker brethren the good bread of eternal life, rather than continually clinging zealously to the bare bone of pharisaical contention.

Were we at this time the missionary people that God would have us be, many of us would be old order today like we are not. Many of us would be progressive like we are not. We would all be conservative as we ought. *Extremes,* with joy may meet in Christ, where charity reigns supreme and where good works continue to abound.

Love is one of the paying products of the fertile mission field. When in that field we walk and work together. We love each other more. We see the objects—the unfortunate, the miserable objects of God's love and we marvel the more at that love that sent the Savior down. Our hearts enlarge and we are convinced afresh that "the mint, the anise, and the cummin" of formality are not the essentials in the Christian religion, but love, mercy, faith and judgment.

God hath made of one blood all the nations of the earth. But who believes it save the enlightened child of God? He knows that he is the salt of the earth and the light of the world and so he aims to do his neighbor good. While at first he knows that he is his brother's keeper, by the faith and love that makes him work he soon comes to realize that he is his brother's brother.

Some have delighted themselves in the pessimistic words of Kipling:

"Oh, East is East, and West is West, and *never* the twain shall meet."

They should read farther and note Kipling's answer to these words. He adds:

"But there is neither East nor West
Border, nor Breed, nor Birth
When two strong men stand face to face,
Tho they come from the ends of the earth."

And the child of God knows, like others don't, that only Christ and Christianity can make any man great.

The missionary, seeing Jesus Christ, has added also:

"*But* Christ is Christ, and rest is rest, and love true love *must* greet.
In East and West hearts crave for rest, and so the twain *shall* meet—
The East still East, the West still West, at love's nail-pierced feet."

We never learn the value of love till we love. Love never grows till it goes. Love is never kept save by those who continually give it away. Love enriches the giver when the giver's love enriches others. Love in action means love enlarging. While reaching out in behalf of others we forget the friction and the petty quarrels that come from being self-centered. Nothing kills selfishness quicker than missions. When we find abounding that love that puts us to work for others then will the kiss of charity be more holy than before. Then will we have peace, for the endless chain of holy kisses will be too strong to break.

Any work for God encourages sacrifice for him. This is especially true of missionary work. We have not forgotten the woman we went to hear some years ago. She was to get fifty dollars for her lecture. It was her ordinary charge. We were anxious to see how foolishly a woman like that would dress. She had the money to get what she wanted and we believe she got that. She had no one, we think, to hinder her. But she was modestly attired. Superfluities were hard to find. She had a message for the people and was happy in delivering it from place to place, while she cared not for the foolish fashions of the world. How much more when brethren and sisters are interested in carrying the message

of God's love to the heathen will they lay aside every weight. Sacrifices of unnecessary things are not made naturally but supernaturally. When God works in us "What airs in dress and gait do leave us." Tobacco finds no place in the pockets or mouth of such a man.

Mission work brings us in touch with great souls that sacrifice their lives for the good of others. Native Christian missionaries have been offered from twenty to fifty times the salary they were getting to go into the employ of the government and would not make the change. We have brethren and sisters on the foreign field that are worth anywhere from one thousand to five thousand dollars per year who having food and raiment are therewith content. It is inspiring to shake the hand of one like that or even to hear of these lights that shine and of these souls that work for God. The life of such a consecrated soul is always a benediction to many.

The disciples spent three and a half years with the self-sacrificing Jesus—the greatest missionary the world has ever seen. Then they were ready to "go into all the world." Our hearts will also beat in sympathy with those who love to carry glad tidings to the unsaved if we will but allow ourselves to come in closer touch with him who loved to give himself for others.

The spirit of missions is the spirit of sacrifice. Be not alarmed. Sacrifice insures life. Give a missionary and you get another one. The mantle falls on others. Elijah was followed by Elisha. This has been repeated in modern times. It was a great sacrifice to give a Stover but when he was given we had more to give. A certain congregation thought they could not give a certain sister, one of their number who felt called of God to go into city mission work. They said they would miss her and could not do without her. Some thought they would miss her nickels in the collection. But she answered the call of God. She went, and they did miss her, but not as they thought. There were other nickels and dollars,

silver and gold, to take the place of hers. What is more, there were other workers to fill her place and the church has been the richer because they gave their sister.

Because of mission work we give more. Give your sister, give your child or give your time and you'll want to give more money too. But fear not. We'll forget all about the cost of the seed we sowed when we gather in the sheaves. "Give and you get" is the Bible rule. And then when a Christian gets more he gives more. "Freely ye have received freely give," is the welcome admonition from Jesus. The woman that received forgiveness much and free poured out unstintingly her affection upon her Lord and Master.

God always meant his chosen people to be a light to the world. We are not surprised that of the Jews he asked a tithe of all their increase. And they might gladly have welcomed such a request from the God of high heaven for he promised the more to enrich them if they kept his words.

We cannot certainly find that he has asked a tithe of us. We have wondered why it is not plain that we must give as did the Jews. He feared, no doubt, too many would stop at that and then they would have quit the path that Jesus trod and would miss the joy that was his to give.

My brethren, if the children of the evil one give half they get, in many cases, to the world, the flesh and the devil, marvel not, if you feel a longing to give to God a tithe and more of all he gives to you. Satisfy that longing. It is from God. Give as your Father in heaven directs and he will give as you direct. Some of us should sell a farm occasionally, and many of us something smaller now and then, and deposit every cent of it in the treasury of the Lord. Fear not, brethren. The Bank of Heaven will never break. Besides the dividends are large and what is more they are payable in every time of need.

After a man has given most liberally of his earthly treasures, how little it all is compared to that which the mis-

sionary gives when he gives himself. There are workers on both sides of the sea who get but a dollar in cash for every ten they give in sacrifice. These are more content and joyful, often, than those who give to God only a tithe of all their increase.

Some have wondered why the missionary does not grow weary in well doing and quit his post. There is a reason. There is great joy in service. Jesus endured for the joy set before him. The missionary finds a peace and a joy he never knew before. The people that send him sacrifice with him and they share his joy. The time should soon come when every large congregation shall have a representative in the foreign field that in the homeland we might all possess a greater degree of the joy of Jesus.

Finally, my brethren, do we not see like we did not twenty years ago? Let us open our eyes and see more. Let us in some large way see Christ and the unsaved. We must not fail to thank God for what he has done for us and others, nor must we fail to see how little we have done. Seeing differently we must act differently. We must work like we did not a few years ago. Let the rust of inactivity wear entirely away.

We must give like we did not a few years ago. Let us consecrate our affections to God. Then will he get, with no dissenting voice from us, a proper share of our time, our talents and our gold. Then while the gold of the world hangs from the ears of the heathen, the gold of the Gospel will hang from our lips. Rather than hoard our gold or have it encircle our fingers, we will use it to the end that the gold of the Gospel shall encircle the world.

Let our sons and our daughters be given to God. Let them be given now, however young. Let them be given *now*—before they are born. Let the good old gospel wagon move on and on. Let not unprofitable contention clog the wheels of proper progress. Let brotherly love continue. Let unity, joy and peace abound and grow.

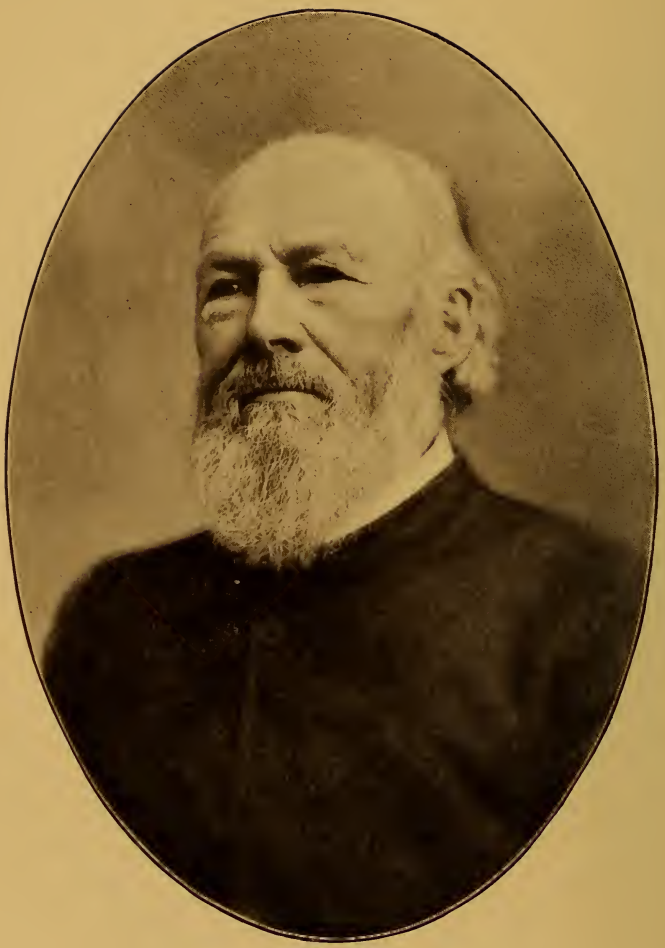
Then will China hear the Gospel that we carry. Then will we give to Corea, to Africa and to Japan the chance that Jesus would. Then will we "tell to all the world around what a dear Saviour we have found."

Brethren, let the borders of the church be extended. Let our motto ever be "Christ for the world and the world for Christ." Then we can sing with a zeal, a sweetness and a joy we never knew:

"I know of a land that is sunk in shame,
Of hearts that faint and tire:
I know of a name, a *name* a NAME
Can set that land on fire.
Its sound is a brand, its letters flame;
It will lift all men higher.
I know of a name, a *name* a NAME,
Will set that land on fire."

Chapter Twelve

The Educational Work of the Church



S. Z. Sharp

Part One

Early Educational Activities

By S. Z. Sharp

The purpose of education is to teach, to instruct. Its three great factors or agents are the school, the pulpit and the press. While we shall leave to others the task of giving the early history of the last two named, as they relate to our church, yet a complete outline of the early efforts of education among us would be incomplete without some reference to the early religious teaching by our Brethren by means of the pulpit and publishing interests.

Our subject naturally divides itself into the following four periods:

1. The Period of Preparation.
2. The Period of Organization and Emigration.
3. The Period of Primary Effort.
4. The Period of the High School and College.

1. *The Period of Preparation* begins about the year A. D. 1600, and extends to the year A. D. 1708. It embraces the time when those noble, educated and spiritually enlightened men lived, labored, and shed forth that light which enabled our first Brethren to find the path leading to the church foundation as Christ laid it and organize upon that foundation a church after the pattern shown by the great Master Builder, Jesus Christ.

It is a matter of supreme satisfaction to know that the men who wielded so great an influence over the minds of our early church members were not ignorant enthusiasts like Boehme and Fox, but men of education, who had their minds

trained in some of the best universities in Europe and some of them were themselves instructors in universities. They were trained to reason from cause to effect, could read the Scriptures in the original languages in which they were written and could give an unbiased translation of them in the language of the common people. It is to such men that we owe the debt of gratitude for the adoption of many of the true principles of the Gospel which we now hold as a church.

First among those noble educators who in a measure taught some of our early church members, was Johann Arndt, born in 1555, died in 1620. He was educated in several universities and wrote that excellent book entitled, *Wahres Christen thum,* (True Christianity), which was translated into all modern languages and read by millions and is still a standard work among many. The aim of this book was to awaken the reader to a sense of his true spiritual condition.

Next came Jean Paul De la Badie, born in 1610, educated in the Jesuit College of Bordeaux, France. He became a Protestant minister and the father of that mysticism which so greatly affected some of our early members, notably Conrad Beissel, once an elder in our church before he formed the Seventh Day Tunker Society at Ephrata, Pennsylvania.

William Penn, educated in Christ College, England, wrote a number of tracts in defense of non-resistance, non-swearing, nonconformity to the world,—principles which we now hold as cardinal tenets of our faith. Alexander Mack and his associates were brought into close relation with Penn when the latter traveled through Germany and afterward many of our Brethren were induced to settle at Germantown in his territory.

Jeremias Felbinger, born in Silesia in 1610, was a renowned scholar and teacher. He was educated in German, Hollandic, Latin, Greek and Hebrew. He translated the New Testament into German. He rejected infant baptism, taught believers' baptism, feet-washing, the Lord's supper,

non-swearing, in short, such doctrines of the New Testament as we now hold and practice.

John Jacob Spener, educated in the University of Strasburg where he also gave instruction. Next to Arndt, Spener was the most successful in awakening a spirit of inquiry and piety among the professed Christians. He advocated forming in the churches, little societies which he called *ecclesicolae in ecclesia,* or the little churches in the church. These social religious meetings and exercises, started by Spener, were engaged in by Alexander Mack and his associates who met to study the Scriptures and the result was the organization of the first church of the Brethren at Schwarzenau, Germany, in 1708.

Gottfried Arnold, born in Saxony in 1666, educated at Wittenberg, Germany, was a ripe scholar. He not only advocated the same principles as Spener, but went so far as to urge the separation of the truly converted from the established churches, supported by worldly governments and thus became the father of the separatists.

Among all those eminent scholars and theologians who contributed to the formation of our first church at Schwarzenau, Germany, none stands higher or did more noble service than Ernst Christoph Hochmann. He was born in 1670, educated in the University at Halle and died at Schwarzenau in 1721. There is hardly a question but that at first he was the leading spirit of that little band which later became our first organized congregation, for it is said that on his tours of preaching, Alexander Mack was often one of his companions. At the time our Brethren formed their first church organization, he was in confinement or he might have held the place in history which is now accorded to Alexander Mack. While in prison he wrote out a confession of faith which helped our Brethren to crystallize their doctrine into the form we now have it.

Hochmann was well qualified, intellectually, to be a leader

of the Pietists, having extraordinary powers in preaching and in prayer, attracting great masses of people, not only from the common ranks, but also from the nobility. Of him the historian, Stilling, says: "He was simple in his habits and dress, in character the very best. He taught entire change of mind, complete conformity to the example of Christ." He awakened all northwest Germany and prepared the ground for the sowing by Mack and his associates. Such were the men who lived and labored in the preparatory educational period of the Church of the Brethren. They were scholars and teachers, secular and religious, and taught as directed by the Great Teacher.

2. *The Period of Organization and Emigration.*—The first school of formal teaching established by the Brethren was two hundred years ago, in 1708, at Schwarzenau, Germany. In this school the Bible was the textbook and the Holy Spirit gave instruction. Our first members under the leadership of Ernst Christoph Hochmann and Alexander Mack, having been influenced by those pious and noble men just mentioned as having lived in the Preparatory Period immediately preceding, were now prepared to form a separate organization and give formal instruction in the principles of the New Testament, which they adopted as their rule of faith and practice and which now distinguishes us as a church.

This school of Christ prospered greatly, but persecution arose which drove the members to Creyfelt, Marienborn, Holland and other places. At each place there was organization and religious teaching. In 1719 emigration began to America. A church was organized at Germantown to which immigration took place up to the year 1738. From Germantown, members emigrated to New Jersey and to Ephrata, Pa., Great Swamp, Coventry, Conestoga, Oley and other points in eastern Pennsylvania. In all these places churches were organized and the true doctrine of Christ faithfully taught which distinguishes this period as one of emigration and organiza-

tion. The development of this part of the subject we leave to others on church development and proceed to the next.

3. *The Period of Primary Effort.*—The year 1738 marks an important epoch in the Christian education, not only of the Church of the Brethren, but of all churches. It is the year in which the first Sunday school was established in America and gives the Church of the Brethren the credit of starting Sunday-school instruction. Not at Ephrata, as is sometimes supposed, but at Germantown was the first Sunday school begun, more than forty years before Sunday-school work was begun by Robert Raikes in England.

It was in the year 1738 at Germantown, Pa., that the Brethren had regular Sunday afternoon services for the unmarried or young people at the house of Christopher Saur. There is evidence that Ludwig Hoecker was a leading spirit if not the superintendent of this work at Germantown, but afterward went with others to Ephrata. He must have been an educated man, for at Ephrata he was the principal of an academy and also superintendent of a Sunday school for more than thirty years. The exodus from Germantown to Ephrata, of some prominent members, did not seem to stop the Sunday-school work at Germantown; for in 1744, Brother Saur printed Sunday-school cards, on each of which is a scriptural quotation and a stanza of poetry. Samples of these cards are still extant.

In 1738 occurred another very important event, not only as related to the history of the Church of the Brethren, but as related to entire Colonial America from Maine to Georgia wherever the German language was spoken. This event was the introduction of the German printing press into America by Christopher Saur. While we shall leave to another brother the task of giving the history of the press in the Church of the Brethren, our educational history would be incomplete were we not to notice the educational phase of the press, not only in its influence on the minds of our Brethren, but on the pub-

lic mind as well, wherever the German language was spoken in our land. In the early colonial days when books were few, Saur's almanac and newspaper were powerful educators in the majority of German homes. Brother Saur, having received university education, was well qualified for the position he filled. His style of writing was elegant and vigorous. The subjects he discussed were numerous and important, such as religion, education, temperance, slavery, war, etc. His newspaper was a kind of encyclopedia in the home.

In 1754, education received an important contribution in English by Christopher Saur the younger publishing a work on Christian Education. In 1763, Elder Saur, with the assistance of Alexander Mack, began to publish and freely distribute the Geistliche Magazien, (Spiritual Magazine), the first religious periodical published in America, and properly called a factor in religious education.

In 1759 the first steps were taken to establish the Germantown Academy. In this our Brethren took a keen interest and contributed liberally in a financial way. Their elder, Christopher Saur, was a prominent promoter of the project and one of a committee to raise funds and erect the school buildings, also buildings for the instructors. Instruction was given both in English and German and the school soon had a large attendance. Brother Saur acted as trustee of this institution for about twenty years, ten of which he was president of the Board of Directors. This active interest taken by our Brethren in favor of education must be placed to their credit as one of the early educational activities of our church.

Before the advent of the public free school, the Brethren showed their interest in education by establishing community schools below the academic grade. Wherever the Brethren established a colony, there was a necessity for a school to afford at least the rudiments of education. In this the Brethren were as active as any other denomination in the rural districts. Select schools, as they were called, were supported by sub-

scription from the patrons, hence also called subscription schools. They had the endorsement of the church and so far were related to it. Germantown being the mother church in America, and for a long time the center of our church influence, the school conducted there under the auspices of the church, may answer as a type of all the schools conducted under the auspices of the Brethren in the various rural districts where churches had been organized. The fact that this school at Germantown was kept in the parsonage connected with the church, is evidence of its church relation. The teacher, Sister Sarah Douglass, is described as a very efficient teacher of rare qualifications of mind and heart. The instruction given was not confined to the mere rudiments, but industrial and artistic training received attention as well. Sewing, drawing, and painting were also taught.

It is true that the Church of the Brethren, as a whole, did not own an academy or seminary, neither does it today, yet no one dare say she does not foster education and always has, except a small fraction once among us and which left us because of our educational proclivities. When all the facts are once known, it must be conceded that the Church of the Brethren has an honorable position in the educational history of America.

It is a matter of deep interest and profound satisfaction that so many of our prominent elders and ministers were teachers in their younger days. Elder Henry Kurtz for many years the clerk of our General Conferences because of his scholarly attainments, and wielding great influence at our Annual Meetings, began his work in America in 1817 as a teacher. He was the brother who placed the publishing interests of the church on a permanent basis. In the *Gospel Visitor,* which he published, he did not fail to support higher education.

James Quinter, co-laborer with Henry Kurtz in the publishing business, and wielding as great an influence in our General Conference as any other brother in molding sentiment

and formulating church polity, was a teacher in his younger days. In 1834, Brother Quinter began to teach school at Lumberville, Montgomery County, Pennsylvania, in a building used also for church purposes. The school was not a college nor an academy, neither was it confined to mere secular instruction. The Bible was used in the schoolroom and its moral principles were faithfully inculcated into the youthful mind. It had the endorsement of the church just as the school taught by Sister Douglass had at Germantown, and was in every sense a church community school.

Peter Nead, another of our veteran preachers and elders, taught school in his younger days. He was an honored member of our general church councils, and in other church work, as well as a writer and publisher of books. At one time his publications could be found in almost every brother's family or home.

Elder Isaac Price of Montgomery County, Pennsylvania, was favored with a good education which he employed successfully in teaching, also in publishing a paper. He took strong grounds against slavery and became an earnest advocate of temperance. As a minister of the Gospel he was greatly beloved in the church and outside.

No brother in the church filled the office of reading clerk oftener than John Wise. He also served on many committees sent out by Annual Meeting and for about half a century was closely connected with the general work of the church. He began teaching at the age of eighteen and taught thirty-two terms in the States of Pennsylvania and Texas.

Enoch Eby has given his service to the church for fifty-seven years up to this date. He served on the Standing Committee at the General Conference many times and most of the time as the Moderator. His educational work consisted in teaching four years in Pennsylvania and in being chairman of the committee which located McPherson College and in be-

ing one of the first three elders who served on the Advisory Board of that college.

Abram H. Cassel of Harleysville, Pa., who did more than all other Brethren combined for the collection and preservation of the history of the Brethren Church, taught eight years.

Frederick Isett of Montgomery County, Pennsylvania, was a well-known teacher, and so was Henry Horning of Harleysville. Jeriah Saylor, a staunch advocate of higher education, began in 1840 and taught thirty-six years. Elders Samuel Haldeman and Allen Boyer taught in their younger days.

Dr. P. R. Wrightsman who was instrumental in rescuing so many of our Brethren from prison during the Civil War, was a teacher more than fifty years ago.

Among the most promising minister teachers of this period was Jacob S. Miller of Bedford County, Pennsylvania, who, in 1844, began teaching in his seventeenth year. It is claimed that he revolutionized the methods of common-school teaching in his part of the State and became exceedingly popular. He erected a building for a select school, in which he gave both religious and secular instruction. Some of his students became prominent in the Church of the Brethren. Before the close of the second term of this school, death snatched him away at the age of twenty-five.

Elders O. W. Miller, Daniel Hays, J. G. Royer and S. Z. Sharp all taught before 1860, and after that date took a prominent part in establishing colleges for the Brethren.

The interesting fact and that which throws a halo around the educational history of our church is, that from its first inception and all down the two hundred years of our church's history, so many of our great and influential leaders were, during at least a part of their lives, educators.

One of the most important undertakings of an educational character belonging to this period of individual effort, was the collection and preservation of the noted library at Harleysville,

Pa., by Abram H. Cassel. In this library was contained the principal part of all that pertained to the early history of our church and which made the writing of our church history possible. This library was important, not only to our own church but to entire Colonial America as well. It was the storehouse which furnished material for poets, historians, statesmen, professors of universities, and other scholars. It was one of the most widely known private libraries in the State and even persons from Europe consulted this library for rare and valuable information.

In 1880, twenty-eight thousand volumes, pamphlets and manuscripts were placed into Mt. Morris College, Illinois. Later twelve thousand volumes and four thousand manuscripts were placed into Juniata College, Pennsylvania, but Brother Cassel could not bear to let all his precious treasures go out of his house during his lifetime, but made arrangements to have the remainder of his large library transferred to Juniata College after his death, which transfer is now being made, as it was his desire that this collection of books should be placed where the members of the Brethren Church could have access to it. This library and the labors of Abram H. Cassel constitute an educational factor in the Church of the Brethren deserving a more extended notice than the scope of this paper will allow.

4. *The Period of the High School and College.*—Sister Sarah Douglass, James Quinter, and Jacob Miller had established select schools confined to the English branches and common school grade and a large number of our prominent elders and ministers had taught in the common schools previous to the beginning of this period, but not until April 1, 1861, had any member of the Church of the Brethren attempted to establish an institution in which was taught Latin, Greek, higher mathematics, and advanced sciences.

Kishacoquillas Seminary was located twelve miles southeast of Huntingdon, Pa., the seat of Juniata College. This

Seminary was built by the Presbyterians in a strong, wealthy, Presbyterian community and was well patronized from the beginning, but for some cause it failed financially, three times during six years, and then was sold by the sheriff and bought by S. Z. Sharp. On April 1, 1861, the school was opened under the principalship of a brother, with thirty-six students which number was soon increased to seventy-two. The principal of this school taught forty-five years, was connected as chairman of the faculty or president of four of the Brethren colleges, all of which passed through a baptism of fire, but in none of which was the fire hotter, nor the difficulties to be overcome greater than at this first effort to establish a high school at Kishacoquillas.

On April 11, 1861, Fort Sumpter was fired upon and the Civil War was on, with all the horrors and perplexities that a civil war entails. One of the assistant teachers in this seminary received a commission to raise a company and enter the army. Some of the boys left the school and joined his company. For four years the school had to cope with the vicissitudes of war, but it lived and grew. The high literary standerd established by the Presbyterians, was maintained. Besides a normal course, it sustained a ladies' course which was intended to give a finished education, and a college preparatory course which fitted young men for the sophomore class in college. In addition to the English branches, there were taught the higher mathematics, advanced sciences, German, Latin, Greek, and one year a class in Hebrew. It was in every sense a seminary. It was well patronized by the Brethren in Middle Pennsylvania and from a catalog, taken at random, we may take the well-known names of Brumbaugh, Snowberger, Amich, Swigart, Smith, Zook, Bashore, Rush, Hanawalt, Myers, Custer, Bolinger, Spanogle and others. Eld. J. B. Brumbaugh, one of the founders and promoters of what became Juniata College, was a student, under S. Z. Sharp, at this Seminary. In H. R. Holsinger's *History of the Tunkers and the Brethren*

Church, in alluding to Kishacoquillas Seminary, on page 269 is found this sentence; "It continued a few years only for want of patronage." The facts are it continued for seventeen years and until the Brethren's Normal College at Huntingdon was firmly established. Owing to the extreme hard labor required of the principal and his wife during the civil war, S. Z. Sharp sold it at the end of six years to Professor Martin Mohler. Brethren still continued to patronize this school, among them Eld. W. J. Swigart, a member of the faculty and important factor in Juniata College.

As a pebble dropped on the surface of a calm, clear lake is lost to sight, but creates a wave that widens and radiates until it reaches the shore, so Kishacoquillas Seminary is lost to view, but the impetus it gave to higher education among our Brethren may radiate through its students in other schools until its influence reaches the shore of eternity.

In October 1861, six months after the opening of the school at Kishacoquillas, James Quinter began his first session at the academy in New Vienna, Ohio. He saw the advantage of such a school to the Church of the Brethren to save many of our most talented young men to the church, hence when the opportunity was offered, he took charge of New Vienna Academy which had been bought by Brethren in its vicinity.

In the published life of James Quinter we have this brief paragraph: "In this enterprise he was assisted by O. W. Miller who was principal, Sister Clara Haas and daughter Hattie, and Sister May Craig and Lettie and Rachel Day." The school was closed June 27, 1864, on account of the disturbed condition of the country caused by the War of the Rebellion. Brother Allen Ockerman of Hillsboro, Ohio, was a student of this school, but what its general influence was upon the church we have not yet been able to ascertain, for this paper, but hope to be able yet to do so for another work in contemplation.

The next attempt to establish a school for the promotion of higher education among the Brethren, was at Bourbon,

Indiana. The sanction of District Meeting was obtained to purchase Salem College. In the catalogue of 1870-71 of this institution, we find the names of Jesse Calvert, J. B. Shively, Kaylon Heckman, and Paul Kurtz as the officers of the Board of Directors and that of O. W. Miller, A. M., as President of the college. The course of instruction embraced five departments: the Academic, Collegiate, Commercial, Musical, and of Drawing and Painting. Considerable money had been contributed by the Brethren toward the purchase of this institution, but not enough to retain the title to it, and its friends were obliged to let it lapse again to its original owners at a great financial loss to our Brethren.

In 1872 an educational meeting was held in the Western District of Pennsylvania, at Martinsburg. At this meeting it was decided to establish a school of a higher grade at Berlin, Pa. In this enterprise H. R. Holsinger was a prominent factor. The character of the school was to be such as to maintain the distinctive features of the Church of the Brethren. The plan was to raise $100,000 by subscription, of which no part was to be due and payable until the whole amount was subscribed. Brother Holsinger sent for S. Z. Sharp to accompany him on a tour of taking subscriptions and to lecture on the advantages of higher education to the church. In less than ten days nearly $20,000 was subscribed. Why some Brethren subscribed so freely may be illustrated by an incident. Passing a mill owned by a wealthy brother, not favorable to higher education, Brother Holsinger remarked, " This brother won't subscribe, but courtesy demands that we offer him the opportunity." The brother read the heading of the subscription paper and then subscribed $500.00 and with a mischievous smile handed the paper to other Brethren present saying, " Schreibt hertzhaftig Brueder ihr brauchts niemahls bezahlen." (Subscribe heartily brethren, you never need to pay it.) On bidding goodbye to Brother Holsinger, we remarked that he had incorporated the death sentence of Berlin College into the

heading of the subscription paper and so it happened. Sixty thousand dollars were at last subscribed, but the hundred thousand never was reached and the project went no further.

In 1874 Elder Lewis Kimmel, assisted by Howard Miller, began a school in the Plum Creek meetinghouse, one mile from Elderton, Pa. He gave to the institution the name of Plum Creek Normal School. Only three students were enrolled the first day, but the two principals were accomplished teachers and the school soon gained a large patronage, and in the spring of 1875 had an enrollment of about one hundred, a large proportion of whom were teachers and those preparing to teach. The character of the school was maintained on a high moral and religious plane. Its unfavorable location and opposition induced the friends of the school to abandon it at the end of four years.

Dr. A. B. Brumbaugh, H. B. Brumbaugh, J. B. Brumbaugh and J. M. Zook were the promoters of the project which resulted in establishing what is now Juniata College. On April 17, 1876, in a small room twelve by fourteen feet in size, on the second story of the *Pilgrim* building, in Huntingdon, Pa., Prof. J. M. Zook began with three students the first session of the Brethren's Normal College, and closed the fiscal year with fourteen students.

At the opening of the second year about sixty students were enrolled, a large building was secured, and Prof. J. H. Brumbaugh and Miss Phebe W. Weakley were added to the staff of instructors.

In 1879, a large and commodious building, named Founders' Hall, was erected. Under many difficulties and trying circumstances the school gradually grew. The spirit of the principal was too great for the frail body in which it was encased and on May 10, 1879, it took its flight. The work of some men is not measured by years, but by their deeds. We had known Brother Zook as one of our students at the Millersville State Normal School and learned to love his quiet

ways and persistent energy. The school, however, rallied again after this heavy stroke. J. H. Brumbaugh became its principal and direct manager and James Quinter was elected President of the institution, which position he held until his death in 1888. The well-known character of Brother Quinter, the moral and religious influence he exerted upon the lives and character of the students, contributed much toward the success of the school. Much credit is also due to the untiring effort of J. B. Brumbaugh in soliciting funds among the churches to erect the necessary buildings.

To Asa Packer of Louisville, Ohio, belongs the credit of inspiring the Brethren in the Northeastern District of Ohio to take steps toward establishing a college in that State. Brother Packer in 1877 visited Plum Creek Normal School in Pennsylvania with a view of canvassing for means to erect necessary buildings, but the location did not impress him favorably and he returned and labored among the Brethren in his State to arouse an interest in favor of building a college. He was successful. An enthusiastic meeting was held near Ashland, an organization formed and S. Z. Sharp sent for to work up the educational interest and raise money to erect a college building.

In Holsinger's *History of the Tunkers and the Brethren Church* appears this sentence: "Prof. Sharp, founder of Kishacoquillas School, who had meanwhile drifted away from the church into a Presbyterian college, was elected president of Ashland College." The facts are S. Z. Sharp never drifted away from the Church of the Brethren, but, after reaching Tennessee began preaching for the Brethren at once and organized a church of the Brethren within a year, was ordained elder and placed in charge of that church, which position he held for ten years and then resigned his charge of the church and his professorship in Maryville College, Tennessee, and came to Ohio. Ashland was selected as the most suitable location for a college. A beautiful campus of twenty-eight

acres was obtained, the citizens of Ashland subscribed ten thousand dollars. A charter was secured. A well-planned forty thousand dollar college building and a fifteen thousand dollar dormitory erected. School opened in September, 1879, with sixty students and closed the school year with one hundred and two. Next year it began with an enrollment of one hundred and eighty-seven. The president and faculty worked together in perfect harmony and all parties pronounced the school work a complete success. Unfortunately, however, this college started at that period in the history of the church when that element in it known as the Progressives came to the surface. There were fifteen directors and the Progressives claimed the majority and aimed to direct the work of the college into their way of thinking. The president decided to stand by the Conservatives. The directors appointed a Methodist minister as vice-president of the college, in violation of the provisions of the charter which provided that all officers of the institution shall be members of the Brethren or Dunker Church. The president resigned. The Conservatives and the citizens of the town withdrew their patronage and the school attendance dwindled down to ten students. It was hard to raise money to keep up the institution and a number of both parties became insolvent and the Progressives took entire control of the college.

The projectors for the establishment of Mount Morris College were M. S. Newcomer and J. W. Stein, and later D. L. Miller. M. S. Newcomer proposed to raise $3,000 on condition that brethren and friends would raise $3,000 and donate it to J. W. Stein. This was done and Rock River Seminary property was purchased at the nominal sum of $6,000. The buildings consisted of a large, massive, four-story stone building used for chapel, recitation and dormitory purposes, and another building used as a ladies' hall, with seven acres of ground used for a campus. Before the opening of the school, D. L. Miller took a third interest in the enterprise, paying

M. S. Newcomer $2,000 for the same. Several thousand dollars more were expended in improvements and the school was incorporated under the name of The Mount Morris Seminary and Collegiate Institute.

On August 20, 1879, J. W. Stein as president, assisted by an able faculty, opened the school with sixty students. The school increased until it reached one hundred and forty-nine the first year, and the second year two hundred twelve. From the start, the faculty was required to wear the uniform and all students to dress with the strictest plainness, and the fact was demonstrated that with the proper trustees and faculty a Brethren's college can be made to flourish and observe strict plainness in dress.

September the 3d, 1879, the name of the corporation was changed to that of Mount Morris College, and D. L. Miller was elected Secretary and Business Manager. In the spring of 1881, J. W. Stein withdrew from the College and on the 4th of June of the same year S. Z. Sharp was elected to fill a chair in the faculty and upon the opening of the school, in September, filled the chair of Mental and Moral Science and assumed the religious duties performed heretofore by J. W. Stein and others. After Stein's withdrawal, D. L. Miller was elected president and served in the capacity of chairman of the faculty. Later Brother Miller took a trip to Europe and Palestine, 1883-4, and the faculty elected S. Z. Sharp as their chairman. On Brother Miller's return to America it was found that the *Brethren at Work,* then published at Mount Morris, was about to collapse. To save the paper to the Brotherhood, D. L. Miller sold his interest in the college to M. S. Newcomer and took charge of the paper. Brother Newcomer soon found the financial burden of the college too great for one man to bear, sold the institution to a company for a wagon factory, but the sale would not stand. The hallowed memories that clustered around the "Old Sandstone" as it was called, could not so ruthlessly be brushed away. The citizens

of the town and the old students made such a strong protest that it was decided that the school should go on. To relieve Brother Newcomer of the entire care and responsibility and at the same time place the college on a broader basis, M. S. Newcomer, D. N. Wingert, D. L. Miller, J. G. Royer, Jos. Amick and S. C. Price obtained a new charter, formed a stock company with a capital of $30,000 and the company leased the college property to J. G. Royer.

The desire to educate the Brethren's children and others under a high moral and religious influence, in the order and doctrine of the church, induced the Brethren in Virginia to start a school for instruction in the higher branches. In 1880, Prof. D. C. Flory opened the Spring Creek Normal School with fifteen students. After the second year the school was moved to Bridgewater. The attendance now reached fifty-two. Daniel Hays, George Shipman and Geo. B. Holsinger were added to the faculty. A commodious three story building was erected and the school steadily increased and became Bridgewater College.

In 1882, Brother J. B. Wrightsman founded the Mountain Normal School at Hylton, Va., and was its principal four years; then came to Bridgewater and united his influence with the school at the latter place.

McPherson College, Kansas, originated in this way: At a large and enthusiastic educational meeting held at the time of Annual Meeting of 1887, at Ottawa, Kansas, a resolution was passed to build in the State of Kansas a college to be owned and controlled by the Brethren in that State. A committee was appointed at that meeting to examine college sites offered and locate a college. Enoch Eby, J. S. Mohler, M. T. Baer, M. M. Eshelman, and George Lehmer were appointed. S. Z. Sharp was then added as an advisory member. The city of McPherson was selected as offering the greatest inducements. A corporation in that city offered to lay off one hundred sixty acres of land adjoining the city into lots, sell the lots and

donate fifty-six thousand dollars of the proceeds to our Brethren, fifty thousand dollars of which was to be put into buildings. A large dormitory costing twenty thousand dollars was soon erected, and in September, 1888, with S. Z. Sharp as president, school opened with sixty students. The school gained a good reputation and increased rapidly in the number of students so that at the end of four years it lacked only thirteen students of having an attendance of four hundred. The president made a specialty of training teachers, and in 1892 seventy-nine per cent of all the teachers of the county had attended McPherson College. The president also secured from the State Board of Education the authority to issue State certificates.

The Bible department was made prominent and a large attendance was always seen at each Bible Institute.

As soon as the college was properly organized and before Annual Meeting had taken any action in reference to an Advisory Committee, the trustees of McPherson College chose an elder of each of the three State Districts into which the State was then divided, as an Advisory Board, and the connection between the college and the districts was maintained. Later the Annual Meeting appointed the Visiting Committee which was always respected by the Trustees and Faculty.

A second charter has been obtained by which the directors hold the college property in trust for the Church of the Brethren who can at any time take possession of its property, the college.

Botetourt Normal College at Daleville, Virginia, began its existence in 1890 as a select school in the families of B. F. Nininger and J. G. Layman, Prof. I. N. H. Beahm being the teacher. Next year a building was erected and a charter obtained enabling it to confer degrees. Beginning with the English Scientific and Teachers' Courses, other departments have been added, year by year, until it now sustains the various college courses. Seventy-five students have been graduated who

take a deep interest in their *alma mater*. It was the design from the first that the church should own the school, which was accomplished by the First District of Virginia adopting it.

In 1891, David Kuns, Henry Kuns, Daniel Houser and Samuel Overholtzer purchased in Lordsburg, California, a large hotel, said to have cost originally seventy-three thousand dollars, furnished it and converted it into a college. The intelligent and moral class of people in the town and surrounding country, the magnificent building and inspiring scenery surrounding it, make this an ideal location for a college. The first session opened with a fair attendance, but the frequent changes of president and members of the faculty, militated against its rapid development and the small number of Brethren living on the coast to patronize the school, made the progress slower than in the East. It was the original aim of the founders to make this a Brethren's college, which has been accomplished by the District of Southern California and Arizona adopting it.

North Manchester College, Indiana, originated in 1895 by E. S. Young and S. S. Young purchasing in the city of North Manchester a college building on a ten acre campus, and erecting thereon another large structure known as the Bible School Building. Within the next few years the Ladies' Home was built. Bible instruction was made a prominent feature of the institution. The faculty the first year consisted of President E. S. Young, E. M. Crouch, Prof. Ulery, Alice King, Ella Saylor and Maggie Bixler. The enrollment the first session was about seventy-five. During the first four years, about twelve hundred students were enrolled. Like other colleges, it had its financial perplexities, but the State Districts in Indiana raised money, paid off its indebtednes and placed it on a sound financial basis. The State Districts of Indiana and that of Southern Illinois have adopted the institution as a Brethren's College.

In 1895, by the efforts of J. M. Neff and N. R. Baker,

a college stock company of thirty-four members was formed who purchased at Citronelle and Fruitdale, Alabama, a college building, a seminary building, a large hotel and three thousands acres of land. The object was to establish an institution of learning that would exert its moral and religious influence and attract Brethren to the South. The first session began September 2, 1896, and the year closed with a corps of twelve instructors and an enrollment of more than one hundred students.

In 1897 a number of Brethren in Missouri decided to purchase Plattsburg College with a view of educating and retaining members' children in the church and also educating young Brethren for the ministry and in this way build up the churches. Trustees were selected, the college property bought and deeded in trust to the State Districts of Missouri and State Districts adjoining. In September of the same year, the first session opened with S. Z. Sharp, and five assistant instructors, and the year closed with an enrollment of one hundred and six students.

Some persons in the church and some outside who at first seemed to favor the school and desired to control it, but failed, now began to oppose it with all their might. After a dormitory had been built, one student graduated in the college course, two classes of six students each in the academic course, a number in the commercial, and a number of bright young brethren had been educated who afterward were elected to the ministry, the management decided, on account of the strong opposition, to close the school. The Brethren still hold the property.

On November 29, 1898, a meeting was held in the Church of the Brethren in the city of Reading, Pennsylvania, to consider the advisability of starting a Brethren's College in Eastern Pennsylvania. The sentiment was favorable to the project and a committee of five was appointed to examine locations offered and report at next meeting which was held at Elizabeth-

town, April 8, 1899, where the committee was increased to ten. This committee on May 26, 1899, decided in favor of Elizabethtown as the location for the proposed college. The first session opened November 13, 1900, with I. N. H. Beahm as president, assisted by G. N. Falkenstein, Elizabeth Meyer and J. A. Seese. Enrollment first day, six, first term twenty-seven, but it grew until it has reached nearly two hundred students. The money for two large college buildings and other college property (about sixty thousand dollars) was raised by donations. The charter places the college property into the hands of the Brethren of the Eastern District of Pennsylvania and is held in trust for them by a Board of Trustees.

After losing Ashland College, Ohio, Brethren in the Northeastern District of Ohio for a long time desired a college in their district to which they could entrust their children with safety. In 1899 Smithville Collegiate Institute was established, with Quincy Leckrone as president, and six assistants. Collegiate, Normal and Bible Departments were sustained.

On April, 1899, a petition was presented to the Eastern District of Maryland, asking that steps be taken toward establishing a Brethren's school in that district for the purpose of saving the Brethren's children to the church and promoting its welfare. The petition was granted. Union Bridge was selected as a location and Maryland Collegiate Institute organized. The first session opened in November of the same year, with W. M. Wine as principal, assisted by S. D. Sigler and E. S. Crumpacker. Next year about sixteen thousand dollars were expended in the erection of buildings. Improvements have been made until the sum of about fifty thousand dollars has been expended. The school was characterized as a Brethren's school. Some assistance is given to student ministers.

The Bible Institute at Canton, Ohio, was organized in

1904, with E. S. Young as principal, assisted by H. C. Ainslee, T. S. Moherman, Edson Ulery, Elsie and Geo. Kiefavor.

Bethany Bible School, Chicago, Illinois, was opened in October 3, 1905, by A. C. Wieand and E. B. Hoff. Number of students first term twenty-one.

Such is a bare outline of the educational activities during, (1) the dawn of the Church of the Brethren, (2) the religious education during the period of its organization, (3) the period of educational activity by individual effort, and (4) the origin of each high school and college under the auspices of Brethren. In this effort the fact has been revealed that enough material has been furnished for an educational history of the Brethren as large as any history of the Brethren ever written.

John S. Flory

Part Two

Present Educational Activities

By John S. Flory

We have been reminded of the splendid interest taken by our people in the cause of education, in the early history of the church. It ought to be a source of great satisfaction to us that during the first three quarters of a century of our existence as a distinct organization our Brethren were among the leading advocates of higher education, as well as of other philanthropic and public-spirited enterprises, in this country. In these respects the Dunker Church was perhaps inferior to none in the colonies. This excellent beginning in our denominational history should be a source of encouragement to those among us who have been working to bring about, to a still greater extent, a similar state of affairs in our own time.

We must ever regret, in some respects at least, that conditions arose in which this interest and activity were not kept up. Could the educational work of the church have gone forward, steadily developing from the condition to which it had arrived at the beginning of the Revolutionary War, we would today be a somewhat different people from what we are. We would almost certainly have at least several respectable universities among us, and the reflex of a continuous influence of literary culture and scholarship could not have been without its effect upon our denominational life. Of course the various ways in which this would have modified us as a people, it is not our purpose now to examine.

Our present educational activities began less than a third of a century ago. It is true that still earlier efforts were as

remote as the middle of the nineteenth century, but they were sporadic and came to naught because the church was not yet ready to appreciate and encourage them. The chief centers of this earlier work were Ohio, Pennsylvania and Virginia, and at places not very remote from those in which, a little later, it found a secure footing.

The first thing to which I wish to direct your attention especially, this evening, is the nature of our educational ideal when our present work began, a third of a century ago. What was our standard of an educational institution at that time? And what did we hope and expect to realize from it? Did we have a fixed and positive object in view? Or were we dominated merely by a vague notion of an indefinite something that was wanting in our religious life and experience, and hoped to find a panacea for all of our ailments in the magic word, Education?

It is possible that this last consideration was not without its influence, as the real value of an education is very much misjudged by many of our people today. Yet I think there is no doubt that at least one very positive object was sought to be attained. This was the saving of our young people for the church. Repeated instances of young men from Brethren homes going away to State or undenominational institutions, or to those of other denominations, and so being lost to the church if not to the cause of Christianity, forced the conviction that the church must either provide for the education of her young people or expect to lose them. With this thought foremost, our earliest institutions that have survived were established. And this remains as one of the burning questions of the church today, not only as regards our educational work, but as regards our church work at large.

The way in which the school was to aid in saving the young folks for the church was chiefly by guarding their environments. The schools were expected to provide an educational home for the young of Brethren families and others

where they could pursue their work under guarded moral and religious restrictions, without being subjected to the temptations incident to student life generally. The schools were thus to provide for the secular education under a guarded moral and spiritual environment. No provision was made for direct, positive religious instruction, except such as was practiced in any exemplary home or Christian community, as family worship, Sunday schools and the like.

"Bible Departments" were unknown in the early days of our older colleges. They came as an after-thought, as a process of development. Avowedly religious and strictly denominational, our earliest schools nevertheless sought to accomplish their religious object by a sort of moral suasion. Theological or biblical courses, such as are pursued in practically all of our schools today would, a quarter of a century ago, have encountered fierce opposition. To teach the Bible was all right, but to teach about the Bible was looked upon with the gravest suspicion.

These are the conditions that prevailed in Virginia two score years ago. But they were not peculiar to Virginia, as I am told that substantially the same ideas obtained in Pennsylvania and Illinois, the two other centers of early educational activity among us. A practical unanimity of sentiment prevailed among the promoters of our educational work at that time, but the real place of religious instruction in a liberal education had not yet been properly determined.

While this was the ideal with which our school work began, it was not many years until the method, at least, of attaining this ideal was changed. After our educational machinery had been got to run with some degree of smoothness, one of the first departments to be organized was the Bible school. This was done in response to the deeply felt purpose that brought the schools into existence, and marks the first departure from the strictly academic and business school basis with which the work started.

From very small and simple beginnings, these Bible schools have grown to be among the most popular departments in some of our colleges. The courses of instruction are definitely outlined, and in most instances one or more teachers are maintained exclusively for this work. While this is true, it is apparent to everyone at all conversant with our school situation that in these departments our standards are probably less fixed than in any other. There has been a sort of Klondike rush (on a small scale), into our Bible department in recent years, and while the schools are not yet over-crowded exactly, this eagerness has brought into these departments students of all grades of preparation and want of preparation. And being without definite standards, the well prepared, the poorly prepared, and the unprepared are all, as a rule, allowed to enter on substantially the same basis and are admitted to the same classes. I say this with all deference to our Bible schools, as they have been compelled to do the best they could and not always what they would have liked.

While this is the situation that obtains today, to a large extent, there is yet one later stage in the evolution of our educational ideal. This is the thought that the goal of our educational work must be the production of scholars. We are getting away from the idea that the end of education is merely practical, and is to be measured in money value. If our colleges and schools had no higher mission than to prepare our young people to get better salaried positions and easier places in the world, we might as well close their doors. And we as a people are beginning to realize this. We are coming to see that education is power, and that it is less valuable for what it enables one to know than for what it enables him to do.

Consciousness of this fact is bringing young men and women into the collegiate departments of our colleges in increasing numbers year by year. And in this lies the hope of our school work. These are men and women who, in the next generation, will be the independent thinkers, the leaders of

thought and opinion. Their thoroughly trained intellects, together with an intelligent understanding of God's Word will make them powers in the world such as the Brethren Church has seldom if ever known. The constantly increasing facilities among us for biblical instruction and for the cultivation of the devotional nature will give their lives a poise and direction that must count for the highest good.

The greatest power in the world is a great Christian scholar. A thoroughly disciplined intellect trained to a master over the problems of life coupled to a soul all aglow with the raptures of divine fervor, constitutes a force second only to the divine. Such a life is far more than human. It has the power to lay natural forces under contribution, to unlock the arcana of divine ministry, yes, to lay hold on divine power itself. Such men and women it is the mission of our colleges to produce. By the help of God and wise directions, such men and women they will produce.

In working out this educational ideal, we have progressed naturally, logically, and reasonably. We have never deviated from our original purpose of saving our young people for the church. But we have modified our methods of work at the various stages, in accordance with our clearer understanding of the best way to realize this ideal. And the result has been that so far as polity and educational standards are concerned, and the adaptation of these to our present church needs, the development of our educational work is full of promise and encouragement.

I have referred to the production of Christian scholarship as the goal of our educational work. This I can conceive to be the loadstar towards which the main current of our educational endeavor is tending. The highest product that it is possible for our colleges to turn out will be a high type of scholastic attainment coupled with a noble and true type of Christian manhood and womanhood. In this we shall realize our highest

hopes and the fullest fruition of our efforts along academic lines.

It must be apparent to every thoughtful person, however, that a very small proportion of those who come under the tuition of our various colleges will ever attain a high degree of scholarship. While those who do will have it in their power to become the noblest of God's creatures, yet the greatest work of our schools, after all, will be to reach the people *en masse*, and to infuse the glow of increased intelligence, richer culture and deeper spirituality into the rank and file of the church.

You have gone out under the open sky on a clear, cloudless night. The sun had long since ceased to send his rays back over the western horizon, and the pale-faced moon had hidden her countenance from the face of mother earth. All around you nature lay asleep, lit up only by an indistinct glimmer that enabled you to distinguish the larger objects. Above you arched the great dome of heaven, studded with innumerable starry jets and transforming the world of nature into an enchanted fairyland, by the magic of its mellow light. The objects, as they present themselves to your indistinct vision, are vested with a tinge of romance, the peculiar effect of starlight. This light of the stars seems to come from the countless shining points that flicker and twinkle so beautifully above you, yet the astronomer will tell you that nine-tenths of it comes from other stars so remote as to be invisible to the naked eye and whose very existence you at the time do not even suspect.

Of the thousands of stars visible to the naked eye, scarcely more than a dozen are of the first magnitude. If, then, the number of scholars of the first rank that our colleges turn out is small, this can hardly be regarded as strange or unexpected. These occasional brilliant lights, together with all others that are more or less in the public eye, make up but a comparatively small part of the forces and stamina that represents the real strength of the church. As leaders and workers these are the

" salt of the earth," the element that is indispensable to progress. But our educational system will come far short of its mission so long as it does not penetrate to all classes and conditions of men.

Have you ever thought that of the twenty thousand members of the Brethren Church, who are of what may be denominated " college age," less than one-tenth are in any of our institutions of learning? And do you know that of this comparatively small number scarcely one-tenth are actually doing college work? While our ideal, therefore, is a high standard of college education, today only one out of one hundred of those who by natural inheritance should claim this high privilege is actually enjoying it.

I state these concrete facts to call attention to the situation as it exists. Our schools are not yet doing the work destined for them.

The masses of our people as yet feel but faintly the inspiration that comes from this higher culture. And not until our schools are placed on a financial basis so that they can open their doors to all who come, regardless of means, station or previous opportunity, will they be able to do the work required at their hands.

The peculiar conditions surrounding our school work have made it impossible to organize it as closely as would have been desirable. We have been compelled to distribute our efforts broadly over a variety of fields, with but meager support in each, and with indifferent facilities for carrying it on. It is only natural, therefore, that our success thus far should have been but partial.

One thing that our schools should work for is a greater concentration of their efforts. This is not only a matter of working out present plans—it is a matter of organization. We have lost a great deal by not being able to organize our school work on a general system from the beginning. But owing to the peculiar circumstances surrounding us, our schools

have sprung up as stray or volunteer plants, one by one, without particular regard ofttimes for locality of form, and the only way to shape them into instruments of comeliness and power, is by careful pruning and training.

If we could have had a system from the beginning, instead of having merely a dozen schools, each of which is trying to maintain from five to eight distinct departments, we might have a number of separate schools, each doing a special kind of work and offering as good facilities geographically as we now enjoy, while at the same time offering far better facilities in the way of equipment and general proficiency. But the way in which our schools arose made this impossible, as we have seen.

Our school work has, therefore, been attended by a great deal of educational waste. It is a laudable ambition for any one of our schools to become a college and maintain a high standard of college work, *provided* that there is a real demand for such work, and the institution is equipped and able to do it. But we should not lose sight of the fact that the four or five institutions we now have doing this grade of work are doing it at a great financial sacrifice, and that all the college work now being done in all our institutions would not maintain one good college. But since we have these institutions and have them distributed in easy stages from Virginia to Kansas, our problem in regard to this question is to develop them and build them up, stop the leakages, and, before starting any others, put what we have on a firm financial basis.

Whatever difficulties have attended our educational efforts, and they have been numerous, have been overcome chiefly by our adherence to one general principle. Whether consciously or not, our school work from the Atlantic to the Pacific has been dominated by the one controlling purpose of building character. This is true, I am persuaded, without any concerted actions on the part of our educators, but is due to the oneness of sentiment that has prevailed among us as to the

highest object to be obtained in education. If I may be permitted the statement, I would say that our educational institutions exist rather for the purpose of making men and women than to produce great scholars.

I have already pointed out the worth of scholarship and the fact that our highest ideals cannot be realized without it, yet since we have had to choose between the two, to some extent, in these early days of our educational work, we have been eminently wise in putting character building first. Indeed any other course would have been suicidal. A cultured head without a cultivated heart is dangerous. A well-trained mind housed in a body racked with pain and disease is useless, and I am glad to believe that the educational principle that has grown up among us is recognizing the necessity of an all-round culture—a well-trained mind, a cultured heart, and a strong and vigorous body. The complete harmonizing of these lines of development will result in the completest product that an educational institution can produce. May it be the mission of the Brethren colleges to work out this perfect harmony, and so attain to the coveted position of producing the highest type of manhood to be found in the world.

Chapter Thirteen

The Publications of the Church

H. B. Brumbaugh

Chapter Thirteen

History of Growth and Development

By H. B. Brumbaugh

As we begin to write out this history we have distinctly before us two periods. The first, beginning with the early organization of the Brethren Church, or about the year 1738, reaching its high tide mark some twenty years later, after which the business gradually passed into other hands who were not members of the church.

It would be interesting to follow up the history and show when the decline in the interest of the publishing business, on the part of our people, began, and the cause of it. Much of it, no doubt, can be accounted for on account of our people moving out of the city into the country, and thus becoming more rural in their living, thinking and doing.

As this period of the church's publishing interest has been pretty fully given by our church historians, we will leave that and take up the second period.

This period showed itself in its embryo state, in the year 1840, through the energy, push and foresight of Elder Henry Kurtz, a German scholar of large literary ability, who felt that if the church was to become a power for good, the power of the press must be taken advantage of. It was the beginning of a revival of the publishing interests of the church, lost in its trend from the city life out into the rural districts. With a loss in educational advantage is followed a loss of interest in reading and the publishing of papers and books. And on the entering the church of men of education and literary ability, we have a return of the desire to use the advantages offered

by the press to aid in the promotion of Bible truths into the minds and hearts of the people.

On the first presentation to the church of the wish of Elder Kurtz to publish a religious paper, it was received with great caution and considerable fear on the part of many. On the other hand there were quite a few that were favorable to the enterprise, so that it required considerable time, patience and perseverance to get the sense of the church in reference to it, and a permit to go ahead.

In 1850 we have the following in regard to it:

> Whether there is any danger to be apprehended from publishing a paper among us? This subject to lay over until next Annual Meeting.

At Annual Meeting of 1851, we have another request with this answer given: "Considered that we will not forbid Brother Henry Kurtz to go on with his paper for one year; and that all the Brethren or churches will impartially examine the *Gospel Visitor* and if found wrong or injurious, let them send in their objections at the next Annual Meeting." As the result of this decision the church received the first number of its first paper, *The Monthly Gospel Visitor,* printed and published on a springhouse loft, near Poland, Ohio, by Henry Kurtz, dated April 1, 1851. Again the subject came before the Annual Meeting of 1852 as to its continuance, and it was decided:

> That inasmuch as there is a diversity of opinion upon the subject—some in favor and others opposed—we cannot forbid its publication at this time, and hope that those Brethren opposed to it will exercise forbearance, and let it stand or fall on its own merits.

And finally in 1853 we have the following:

> Concerning the Gospel Visitor: Inasmuch as the Gospel Visitor is a private undertaking of its editor, we unanimously conclude that this Meeting should not any further interfere with it.

This ended for the time being, the discussions as to the privilege of church members publishing a religious paper.

And, as these restriction were removed the paper grew rapidly in favor, with a continual growth in circulation. But still there was a goodly number of the Brethren who entertained grave fears as to the results that would follow the publishing of different views, as held by some, on some of the points in reference to church forms and government and work, and therefore, continued to oppose the publication.

In June of 1856, Elder James Quinter connected himself with the *Gospel Visitor* as Associate Editor. This addition to the editorial staff was greatly appreciated by the patrons of the paper, and it continued to grow in favor in the minds of the more aggressive members of the church.

In the year 1864, because of the growing infirmities of age, Elder Henry Kurtz withdrew from the activities of the publishing business, turning it over, by lease, to his son, H. J. Kurtz and Elder James Quinter, who now became the acting editor.

The Christian Family Companion.

Because of the growing interest in the paper, there was being a pressure made on the publishers, on the part of the patrons, to have it issued more frequently. Some, twice a month and others weekly. But the proprietors did not see their way clear, at that time, to make the change asked for. Prior to this, Brother H. R. Holsinger had been an apprentice or assistant in the office. And from what he learned while there he became convinced that there was an opening for a weekly religious church paper, and he labored to persuade the publishers of the *Visitor* to change it to a weekly, and give him a place on the editorial staff. As they did not see their way to do this, he then left the office and returned to his home in Pennsylvania, and in the spring of 1863, he established a newspaper office in Tyrone, Pennsylvania, and published the *Tyrone Herald* in the interests of the Republican party. But as politics was not in harmony with his idea of what should

be his life work, he turned his thoughts to the publishing of a weekly religious paper, so that on May the 10th, 1864, he published a specimen number of the *Christian Family Companion.* Having presented the following request to the District Meeting of Middle Pennsylvania, held at the Spring Run church, March 28, 29, 1864:

> Will this meeting approve of the proposition of Brother H. R. Holsinger to publish a religious paper? Answer—He may go on at his own discretion.

On October 4, 1864, he published a second specimen number. The object of putting out these specimen numbers was to give the expected patrons some idea of the form, size, and general character of the proposed paper. We can best set forth the character and purpose of the paper by giving some extracts from the introduction:

> As to purpose we have:
>
> First—to furnish my brethren with a weekly journal which shall be free from all vanity, fiction, and falsehood, and, at the same time, give them all the information in regard to the "signs of the times" that may be necessary to their spiritual edification or physical welfare, etc.
>
> Second—By affording a medium for the free discussion of all subjects of importance upon which there may not be a unity of opinion.
>
> Third—By giving wholesome instruction and kindly admonition not only from my own pen, but by contributions and selections from others.
>
> Fourth—By interesting church news through which the entire Brotherhood may become acquainted, in a short time, with any success or reverses which may befall any branch of the church, or individual member, thereby extending our opportunities for showing our sympathy or extending our charities.

Though the general character of the paper gave good satisfaction, and received a very encouraging financial support, the "Open Rostrum" idea introduced, caused dissatisfaction and a growing trouble. Not so much on account of the "Open Rostrum" granted, as the abuse made of it by

indiscreet writers who took advantage of the privilege, to introduce harmful discussions and the using of unkind personalities.

The Pilgrim.

So pronounced had the dissatisfaction grown that there seemed to be a demand for another paper to be started on a more conservative basis. And as a result, on January 1, 1870, the first number of *The Pilgrim* was published. This was an eight page weekly, the same size of the *Christian Family Companion,* edited and published by Brethren H. B. and J. B. Brumbaugh, with Elder George Brumbaugh as associate editor, with its office at James Creek, Pennsylvania, at one dollar per year.

The object and purpose of this new candidate for patronage is not clearly stated in the introduction beyond this statement:

> Our object is to labor for the good of all. First, for the good of the Church, the edification and encouragement of her members, the betterment of her ministry and the enlargement of her borders.
>
> Secondly, for our children and the rising generation.
>
> Thirdly, for the sinner or those who are without hope and God in the world . . . The Pilgrim will be published with the best design on our part, to aid in the great work of disseminating the truth and peace among the Brethren.

While it was aggressive and always stood on the side of liberal views, it did it in a way not to arouse antagonism or to engender strife among the church people, and, because of this milder position taken, it was well received and soon gained a very encouraging circulation. At the beginning of the second year, it was enlarged to sixteen pages and the price per year was raised to one dollar and twenty-five cents.

The Pious Youth.

In the same year (1870) the first number of a juvenile paper was published by H. R. Holsinger, in connection with the

Christian Family Companion at Tyrone. *The Pious Youth* was a sixteen page weekly, at one dollar per year.

The object of this paper was to supply our youth with reading matter adapted to their special wants, in language that would be pure, and in ways that would be interesting and helpful. The paper was well received, grew in favor and was a helpful addition to our church literature, especially along the lines of Sunday-school work, which, at this time, had already taken a deep hold upon the minds and hearts of our people in many of the churches throughout the Brotherhood.

The Golden Dawn.

This was a small thirty-two page monthly magazine published by the Brumbaugh Bros. at Huntingdon, Pa., at $1.00 per year and edited by H. B. Brumbaugh and Wealthy A. Clarke.

Its purpose was for the development and encouragement of our young members and people along religious and educational lines. And though its mechanical execution was of a high standard, and it was carefully edited, the patronage given to it did not justify its continuance, and it was suspended at the close of the first year.

The Vindicator.

But while these newer activities were receiving greater interest on the part of many of our members, to others they were looked upon as innovations that should be seriously noted and warned against. And as an outgrowth of this feeling *The Vindicator,* an eight-page monthly was started by Elder Samuel Kinsey, assisted by the advice and counsels of Brethren Peter Nead, Daniel Miller, Abram Flory, D. Saylor, Daniel Brower and others. It was published at Dayton, Ohio, at one dollar per year. The purpose of the paper can best be told by giving a few extracts from the introduction in Number I of Volume I, March 1, 1870.

We have, for several years, upon noticing the state and drift of our church, and the condition of affairs generally, had much thought with regard to the propriety and necessity of publishing a small paper for the use and benefit of the church, and we have at last, after consulting some of our old experienced fathers in the church, consented, by their assistance, to attempt the work. We do this with a degree of reluctance, yet prompted, as we trust we are, from a sense of duty, and the interest we feel in a pure and undefiled religion, we have concluded to engage in the work. . . . It may seem useless to issue another paper; seeing that there are already several publications issued by the Brethren, but, our object in this matter—to keep us in the "wilderness," if you can gather the idea—see Revelation 12th chapter—will be approved by the Brethren, we think, when understood. We believe that humility, simplicity, and self-denial are among the brightest graces that characterize our Fraternity: And for these we feel to contend (for we think we see the need of it) earnestly and faithfully. And in doing so we feel willing to apply our little might and influence, as well as we can, in wielding the sword ingeniously and powerfully, yet friendly and kindly against the popular inventions, as well as the modern improvements continually attempted to be made upon the simple doctrine taught by the Savior. Our object is to labor against all such innovations. To contend for the order, of the Brethren as it has been established. To furnish the many scattered brethren and churches with all necessary information with regard to church government. To labor against pride in all its various shapes and forms; together with any matters of general interest, or of use and benefit to the church, etc. . . . We hope that we may not be over strenuous, or too self-determined in our ways, but in love, humbly contend for that which may have a tendency to subdue within us, a proud and exalted spirit.

During the years 1881 and 1882 a number of brethren and sisters separated from the general Brotherhood, and were known as the "Old Order Brethren," but among themselves as "The Old German Baptist Brethren," and the *Vindicator* was made the accepted organ of that church, and so continued up to the present, under the charge of the following editors and publishers: Samuel Kinsey to 1883; Joseph I. Cover from 1883 to 1889; Henry and John Garber from 1889 to 1894. The

Vindicator committee from 1894 to the present, with J. M. Kimmel, as its agent and publisher.

The Christian Family Companion and Gospel Visitor.

In 1873 the first number of *The Christian Family Companion and Gospel Visitor* was published, as a consolidation of the two papers, by Elder James Quinter, who, in the above-named year bought J. H. Kurtz's interest in the *Gospel Visitor* and, also, at the same time, bought the *Christian Family Companion* from H. R. Holsinger. These two papers were then merged into a paper bearing the names of both and was published under this double name for two years.

The Primitive Christian

On January 4, 1876, the first number of the same paper was published under the above name. For this change the editor says:

> The name being too long to be used conveniently and also too long to suit the form of our paper, we came to the conclusion, after considerable reflection, to adopt the name of "Primitive Christian" as the name of our paper. We did this, not because we are fond of changes, but for convenience. So that the "Primitive Christian" is, in no sense, a new paper, but a continuance of the "Family Companion and Gospel Visitor."

It should be noted that during these two years Elder J. W. Beer was Associate Editor of the *Primitive Christian and Family Companion* then published at Meyersdale, Pa., and so continued up to the consolidation with the *Pilgrim,* having at this time removed to Huntingdon, Pa., and further, he continued with the consolidation for a number of years.

The Young Disciple.

On January 7, 1876, the first number of *The Young Disciple* was issued, a sixteen-page monthly, but printed in four parts so as to make a paper for each week. It was published at Huntingdon, Pa., by H. B. and J. B. Brumbaugh and edited by Sister Wealthy A. Clark. As the editor says:

The object in placing the "Young Disciple" before the world is to do good. We believe a great work can be accomplished in this direction, if the proper effort is made. Our young are too much neglected, and, as a natural result, they are rapidly drifting into the current of the world and away from the church.

In addition to supplying our young people with carefully selected and safe reading matter, it was also the publishers' purpose to supply our Sunday schools with suitable papers for distribution, and to this end it was published in four parts, thus giving a paper for each Sunday.

The paper was received favorably by the church and continued to grow in circulation until the year 1880, when it was consolidated with *Our Sunday School,* a paper prepared more especially for our Sunday schools by Elder S. Z. Sharp, and published at Ashland, Ohio.

Consolidation.

On October the 31st, 1876, a consolidation was effected between the publishers of the *Primitive Christian* and *The Pilgrim,* the one side of the combined paper being set in type at Meyersdale, the former home of the *Primitive Christian* and then removed to Huntingdon, the home of the *Pilgrim,* where the other side was set up and then published as the *Primitive Christian and Pilgrim.* After this, Huntingdon was made the place of publication of the consolidated paper, on account of it being a larger place and offering more advantages for business, railroad conveniences, and mailing facilities. This also necessitated Elder James Quinter and family and Elder J. W. Beer and family to move to Huntingdon, where Elder Quinter continued to live up to the time of his decease.

The Brethren's Messenger.

In the beginning of this same year, 1876, Brother J. T. Myers of Germantown, Pa., began the publication of *The Brethren's Messenger,* part English and part German. It was started as a monthly for the purpose of supplying our German

members with what seemed to be an apparent need, a paper that they could read in their own tongue and thus be helpful to them, as a medium through which they could give expression of their religious convictions, and also become better acquainted with each other. But the movement did not prove as promising as was expected, and as a result we have in the *Primitive Christain* of August 22, 1876, the following notice:

THE BRETHREN AT WORK.

Brother J. T. Myers of Germantown, Pa., has completed arrangements to move the "Brethren's Messenger" to Lanark, Illinois. And instead of the "Messenger" being printed part in English and part in German, two papers will be published—one a weekly in English, entitled "The Brethren At Work," price, prepaid, $1.35 per annum; and the other, a German Monthly, entitled, "Der Bruderbote," price .75 per annum, both of which will be edited and published by J. H. Moore, J. T. Myers and M. M. Eshleman. Associate Editors R. H. Miller, J. W. Stein, and Daniel Vaniman. Associate editress Mattie A. Lear.

The *Brethren at Work* was about the same size and form as the *Primitive Christian,* thus giving the Brotherhood two weekly papers, one east and one west, as competitive candidates for patronage. But as these two papers pursued about the same course, and advocated the same church policy, there was no friction between them, and for the time being the press ceased to be a disturbing element in the church.

DER BRUDERBOTE.

The German paper gotten up and published for the special good of our German Brethren, and though well edited, was not sufficiently patronized to justify the continuation of its publication and it was suspended. And, to the regret of many of our prominent members, with this suspension the church sustained a great loss in maintaining the language and literature of its founders. Since here we have learned that the *Bruderbote* was continued at Grundy Center, Iowa, for fourteen years.

The Progressive Christian.

In the fall of 1878, Elders J. W. Beer and H. R. Holsinger commenced the publication of the *Progressive Christian* at Berlin, Pennsylvania. It was published weekly in newspaper form. Its avowed purpose was to advocate progressive measures, and, as they saw them, needed reforms. And as some of the things advocated were in advance of existing conditions, the paper fell under the judgment of the church and Annual Conference to such an extent that the expected support was not forthcoming. As to the cause of their failure in getting the hoped-for approval the editors could not agree. Brother Beer thought that the paper was conducted on too radical a spirit, while Brother Holsinger thought that it ought to be made more radically progressive, insomuch as there was no room for the expressions of such views in any of the conservative papers. The end of the discussion was that Brother Holsinger sold out to Brother Beer, who took charge and run the paper after his own ideas. But it appears that Brother Beer also failed in gaining a paying patronage, and, at the close of 1879, discontinued its publication. The paper then lay dead until May, 1880, when it was resurrected by Brother Howard Miller, and conducted in the name of Holsinger and Miller.

After a few months Brother Howard Miller withdrew from the editorship and Brother Holsinger became the editor and proprietor, and so continued up until the time of the division, when it became the organ of the Progressive Brethren, and was removed to Ashland, Ohio, and the name changed to *The Brethren's Evangelist.*

The Brethren's Advocate.

Of the origin and purpose of this paper we have been unable to get any information outside of a note made of its publication in *Gospel Messenger,* No. 2, 1879, which is as follows: "*The Brethren's Advocate* published at Waynesboro, Pa., by Brother D. H. Fahrney." The first number was published about

the first of January, 1879, but how long it was continued and when and why it was discontinued we are not informed.

The Gospel Preacher.

This new candidate for church patronage was begun with the imputed purpose, "For the spreading of the Gospel," but more evidently, for the defense and upbuilding of Ashland College, as it had, for its publishers, the trustees of Ashland College, Ohio, and was published from that place. The first number was issued the first week of January, 1879. It was a four-page weekly at $1.00 per annum. In the beginning it was edited by Elders S. Z. Sharp and S. H. Bashor. At the end of six months, Elder Sharp resigned and Brother J. H. Worst was elected as assistant editor, with S. H. Bashor as editor-in-chief. Under this arrangement it was continued during 1879-80-81. In 1882 it was combined with the *Progressive Christian* and passed out of existence as a paper under the auspices of the members of the Brethren Church.

Our Sunday School.

The first number of this juvenile paper was published at Ashland, Ohio, dated March 26, 1879. Its editor and proprietor was Elder S. Z. Sharp, who had located at that place a year before, having been called there to take charge of Ashland College. The special object of this paper was for the use of our Sunday schools. To build up, encourage, and advance their interests, and to give a paper that would be, in a special way, adapted to their interests. From the beginning it met with encouraging success, as Elder Sharp tells us that by the sixth number the circulation had reached about two thousand copies. In the fall of '79 Elder Sharp purchased the *Children at Work* and combined it with *Our Sunday School.* And in October of this same year *The Young Disciple* and *Our Sunday School* were consolidated and published at Ashland, Ohio, under the supervision of Elder S. Z. Sharp.

In 1881 *The Young Disciple* is again published at Hunt-

ingdon, Pa., with *Our Sunday School* as a department, edited by Elder S. Z. Sharp. On February 6, of the same year Brother David Emmert was added to the editorial staff and so continued until September 9, 1882, when his duties in Juniata College and the Orphans' Home made it necessary for him to withdraw, and in his place was added Sister Libbie Leslie, who very faithfully and fully performed the duty assigned to her, but, as in the early part of July 1883, she had to leave for her home in the West, the writer was again left as the sole editor of this much-changed paper. This will be the more fully appreciated when we tell you that in April, 1882, another juvenile paper published by Brother M. M. Eshelman, *The Youth's Advance,* was taken into its embrace, so that in the end it represented the consolidation of all the juvenile papers then published by the church.

The Brethren's Quarterly.

This *Quarterly* was first published in the year 1879 by Elder S. Z. Sharp and was the first one published by the church. He, as editor, continued the work for several years and was succeeded by Brethren L. Huber, James M. Neff, Lewis W. Teeter, and I. B. Trout.

The Deacon.

This was a small monthly paper published at Lewisburg, Pa., by P. H. Beaver, a deacon of the Buffalo Valley church. His avowed purpose in publishing the paper was "To be an exponent of apostolic church government and for the arresting and defeating the gradual and persistent usurpation of power by aspiring elders." But because of the radical manner in which the paper was conducted, it did not meet the approval of the church and failed to secure paying patronage, and after two years of unsuccessful effort, the publication of the *Deacon* was suspended and ended—thus showing that radical measures never have been and we may add, never will be generally approved by the Brethren Church.

The Gospel Messenger.

In the *Primitive Christian* of June 19, 1883, under the head "Consolidation" we have the following:

> The subject of consolidation has been under consideration for several years, but on account of the many difficulties that seemed to be in the way, the matter was postponed from time to time until the present. We now inform our readers that hereafter the "Primitive Christian" and the "Brethren At Work" will be published together, and that next week you can expect a new paper. What it will be you will see when it comes.

This expected paper was the *Gospel Messenger,* published at Mt. Morris, Illinois, and Huntingdon, Pennsylvania, with Elder James Quinter, Chief Editor; J. H. Moore, Office Editor; and H. B. Brumbaugh, Eastern Editor, with Joseph Amick as Business Manager.

The purpose of the consolidation was to be a matter of convenience and economy to both the publishers and readers, making one publishing house do the work of two before, one paper the reading and news of the two, and one paying give all that two gave before. As to the policy of the new paper, there was no change. The same editors were continued, having the same purpose in view.

From the first number we extract from the Eastern Editor's editorial the following:

> As the course pursued by the two papers, now consolidated, for the last year, was so nearly alike, but little change need be expected for the future. The true journalist must be neither bought nor sold, frowned upon nor flattered, from pursuing the course that his own judgment dictates to him as being right. Policy is said to be allowable for the politician, but for the Christian, never. The man who is willing to sacrifice for the sake of principle always comes out best in the end. Upon this line we have started and upon this line, by the grace of God, we expect to fight it out. But while we stand fast in our own convictions, we, at the same time, feel it our duty to exercise due deference towards those who conscientiously differ from us. In doing this it frequently necessitates to submit our judgment to respect the opinions of others who may be equally conscientious of being right. This is

the principle which enables us to prefer one another, and at the same time, continue to labor with an eye single to the glory of God.

This principle has been continued through the years, and we hope may continue, as we need men to fill all positions who have well-founded convictions of their own and who are neither ashamed nor afraid to stand by them.

This consolidation proved to be the most desirable one yet made as it gave greater satisfaction to the patrons, and opened the way to turn the publishing interests over to the church.

Missionary Advocate.

An eight-page monthly published at Frederick City, Maryland, by the Sisters' Aid Society with the following officers: Sister R. L. Rinehart, president and editor; Sister K. E. Fahrney, business manager and secretary; and Sister L. Sappington, treasurer.

The first number was published in June, 1897, with the following purpose, as given by the editor in the first number:

> Having formed the nucleus of a Sisters Aid Society in the German Baptist Brethren Church, we, a few sisters of Frederick City, Md., have decided to send forth this little sheet, as our earnest appeal to other dear sisters in the Brotherhood, with the desire of awakening a combined and earnest effort to assist in the Missionary cause. . . . Sisters are kindly solicited to contribute matter of interest pertaining to the cause, and to subscribe to the monthly at the small sum of .20 per year. It is further suggested that sisters contribute .05 each as a membership fee, entitling them to a vote as to the disposition of the fund hereafter, should success crown our humble efforts. In childlike simplicity we trust to God for the fruitage of this work of love. To further our objects we have arranged for this paper to be published on a plan which greatly reduces the cost. We solicit a few advertisements to defray the cost, hoping to turn all income from subscriptions and membership fees into the missionary fund.

Its publication was continued one year, but being discouraged by the Annual Conference, not wishing to have the missionary interests and work divided, it was discontinued,

though the outlook for success to the publishers seemed promising.

The Landmark.

The Landmark was an eight-page weekly, published at Warrensburg, Mo., with Howard Miller and John E. Mohler, as editors, and an Advisory Committee composed of Elders Levi Mohler, Amos Wampler, M. T. Baer, J. M. Mohler, and M. S. Mohler. The first issue appeared March 18, 1899. The purpose of its publication, as given in the first issue, was to retard the growing tendency toward concentration of power in the church, and the worldward drift of the church in manners and methods.

The paper was discontinued with the issue of October 4, 1899, upon the general understanding that the *Gospel Messenger,* the official church organ, should cover practically the ground advocated by *The Landmark.*

This closes the history of the papers published by the church up to the time that, by the request of the Annual Conference, the whole publishing interest was turned over to the church. In reviewing the history of our church papers it is interesting to note the different periods in which they began, and see how fully the manner in which religious inspiration takes hold on the mind of church people corresponds with the inspiration that opens up and pushes the different phases of the business world.

First, we start out in the field of experimenting. In this field few are ready to enter, but whenever success follows we have a rush of men and women ready to enter and fellowship in the reaping. So, it has been in our publishing interests, in our schools, our Sunday schools; our farmers in raising potatoes, corn, cattle, sheep, hogs, peaches, fruits, etc. Success in any line of business or work has a correspondingly large following.

In 1851 we have *The Gospel Visitor,* a monthly. In 1864

The Christian Family Companion, a weekly. These were experiments. In 1870, *The Pilgrim, The Pious Youth,* and the *Vindicator* first period.

In 1876, *The Primitive Christian, The Young Disciple, The Brethren's Messenger, The Brethren at Work, Der Bruderbote,* second period.

In 1879, *The Progressive Christian, The Brethren's Advocate, the Gospel Preacher, Our Sunday School, The Brethren's Quarterly, The Deacon,* and *The Landmark,* the third period.

Thus it will be seen that almost all of our church papers were started in three periods of 1870, 1876, and 1879. Why this was so we are not now able to say, but no doubt there were church conditions existing in these years which made them favorable to the growth of papers. And, if so, such conditions should be studiously avoided in the future if we do not wish to have another crop of papers.

As to book publishing, our people have done comparatively little, and as we have not at our command a complete list, we will only name such as come under our notice:

Elder Peter Nead: *Primitive Christianity,* by Elder Peter Nead, was, perhaps, the first book published that comes within the scope of our present history. This was followed by *Nead's Theology* and *The Wisdom and Power of God.*

Elder Samuel Kinsey: *The Pious Companion; The Parable of the Supper; Forward and Backward Mode in Baptism;* and *Plain Remarks on Worldly Mindedness.*

Elder J. W. Beer: *The Jewish Passover; The Lord's Supper;* and *A Summary of Religious Faith and Practice.*

Elder R. H. Miller: *The Doctrine of the Brethren Defended.*

Elder James Quinter: *Trine Immersion; The Apostolic Mode of Baptism.* There were also several of the Debates held by him published in book form.

Elder D. L. Miller: *Europe and Bible Lands; Wander-*

ings in Bible Lands; Seven Churches in Asia; Girdling the Globe; Eternal Verities; and *The Other Half of the Globe.*

Sister D. L. Miller: *Letters to Young People.*

Elder Lewis W. Teeter: *A Commentary on the New Testament.*

Sister Adaline Hohf Beery: *A Book of Poems.*

Dr. M. G. Brumbaugh: *A History of the Brethren.*

Elder G. N. Falkenstein: *A History of the Germantown Church.*

Benjamin Funk: *Life and Labors of Elder John Kline.*

Elder Galen B. Royer: *Biographies for the Young,* 12 *vols.*

Elder Landon West: *Close Communion.*

Mary N. Quinter: *Life and Sermons of Elder James Quinter.*

Elder George D. Zollers: *Thrilling Incidents on Land and Sea.*

J. S. Flory: *Literary Activity of the Brethren in the Eighteenth Century.*

Elder E. S. Young: *Outlines of Life of Christ.*

Elder D. H. Zigler: *History of the Brethren in Virginia.*

Howard Miller: *Record of the Faithful.*

Elder C. E. Arnold: *Outlines on the Life of Christ.*

Elders S. F. Sanger and Daniel Hays: *The Olive Branch.*

J. W. Wayland: *The German Element of the Shenandoah Valley.*

This closes the list of books so far as we have been able to get names and titles, and also ends the history of our publications as far as we expected to give it at this time.

Chapter Fourteen

The Philanthropies of the Church

Frank Fisher

Part One

The Church's Care for the Aged and Orphans

By Frank Fisher

In the introduction of our subject we will notice three prominent words: Aged, Orphans and Church. Many of you know well the meaning of the word " Aged," for I read in your silver locks the definition in living experience.

To meet old age, homeless and penniless, is a much sadder side of the picture, and one you only can fully realize by experience.

The word " Orphan " brings before us life in a different aspect: fatherless, motherless, homeless and helpless, with no one to pity and no one to love. Father gone and all that a father means to the home and child: mother no longer near to soothe the heart and satisfy the wants of the little one. A sad picture.

The Church is God's subserving agency to lift up and save the world, a source of salvation, of divine refuge, of spiritual needs, and through it homes for the aged and orphans are to be furnished, the common needs of soul and body are to be supplied, comforts are to be increased, homes provided and rest assured, for in God's ideal theocracy, provisions have been made that all his needy ones shall be remembered and their wants supplied.

Deuteronomy, 15, 7-11. If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.

Beware that there be not a thought in thy wicked heart, say-

ing, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee.

Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy words, and in all that thou puttest thine hand unto.

For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

In this scripture is clearly seen God's fatherly provisions for the needy, vs. 7 and 8; and secondly, God's warning note to us for neglecting our duty toward the poor, v. 9; and thirdly, God's promised blessing to those who do their duty toward the poor, v. 10.

This is only one of the many scriptures in God's Word, which reveals the golden thread of our Father's will toward his needy children. It is encouraging to know that frequent reference is made in Holy Writ of God's purpose towards his dependent ones, so that the church may not mistake her duty in properly caring for and maintaining the aged and the orphans.

These two classes of God's deserving children should draw heavily upon the sympathy of the church. God recognizes them as homeless and needy and at the mercy of the church.

In the aged, the strength and vitality is gone, and with it the power of earning the necessary means of life; Then follows hunger, nakedness and poverty, thus coming to the sunset of life, not knowing where to turn for a little peace and the needs and wants attending the aged, they turn away in despair.

Here the Father of the aged, at this turn in their lives, whispers into the ears of the church, saying: "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother." The Father of all richly provides for the

poor and needy, which shall never cease out of our land, and that shall never be forgotten by the church, but she shall open her hands wide and give sufficient for their need.

The Father's appeal for the needy should awaken the sacred feelings and affections of the church. As our Father can be touched with the feelings of our infirmities, poverty and desolation, so we his church should feel our brother's care and possess the Christ spirit, so like him, the sick we would seek to soothe, the hungry we would gladly feed, and thus lift up the heads of the downcast.

The church should always show a responsive readiness in meeting the demands and needs of the aged. We should desire the operations of his grace upon our hearts, that we would willingly and cheerfully, as his representatives, show an aptness in comforting the needy.

The church which makes the greatest provisions for the support and comfort of the poor should be highly exalted in Christendom and is in favor with God.

There can no one thing give the church more real religious splendor than its free, open-hearted charity, made manifest in caring for the helpless, aged fathers and mothers who know not where to turn for comfort in the decline of life.

The Brethren Church has always, in harmony with God's purpose, provided homes for their poor members. In former years, the poor were given liberty to live with the members of the church, thus sharing the comforts and blessings of the Brethren's homes, staying for weeks and months at one place.

Some churches would pay for the care and keeping of their dependent ones, which plan soon became ineffective because of the difficulty in finding places.

The late plan of building special homes for the dependent worthy members, was first introduced in the old Germantown congregation in 1770, when their old churchhouse was converted into an "Old Folks' Home" in which the dependent widows of that congregation were sheltered, clothed and fed.

(Bro. Brumbaugh's *History of the Brethren.*) The Old Folks' Home seems not to have been considered practicable until about twenty-five years ago, when Southern Indiana in 1883 established their Old Folks' Home.

This system of caring for the poor has grown in favor until we now have thirteen Old Folks' Homes in various parts of our Brotherhood, which are speaking volumes in favor of the Brethren Church. In these Homes are 197 aged and helpless members that are enjoying the comforts of Christian homes in company with those of affiliating companionship. The maintaining of such Old Folks' Homes is of the highest and purest type of benevolence, it is truly unselfish, and should appeal to our emotions and claim our deepest sympathy and earnest support.

The Church's Care for the Orphans.—Her Duty in Child-Training and Soul-Saving.

Jeremiah, 49: 11. Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me.

Our heavenly Father does not only recognize the children but pleads for them, and asks that they may be given over to him: "Leave the fatherless children unto me and I will preserve them."

Jesus, the gracious Master, realized the value of these precious souls, which are as diamonds set in earthen vessels, for he said, "Suffer the little children to come unto me and forbid them not for of such is the kingdom of heaven."

Earth yields no production which is more beautiful and valuable than the living soul, especially as found in the innocent child. The human eye cannot rest upon a fairer picture, one upon which heaven offers no criticism, but holds it up to us as heaven's representative.

Mark 10: 14. Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.

While the child, heaven's representative, wins us by its grace and heavenly innocence we are confronted with the problem of its proper care and consideration.

Who shall finally possess this beautiful soul, Christ or Satan? is one of the greatest problems that confronts us as the church of the living God. That God wants these bright jewels kept from the criminal power of Satan, there can be no doubt. We are positive that the rescuing of the wandering soul is easier in youth than at any other point along the battle line of life, therefore it becomes necessary for the church to organize her moral forces and lay hold more earnestly of this all-important problem of child-rescuing and soul-saving work.

We are glad the church is awakening to her greatest opportunities and possibly her highest obligation, as a factor of God in rescuing the destitute and dependent children.

We see a home blessed with rosy-cheeked children, sparkling eyes, cheerful, gleeful spirits, not knowing a care nor a want, for an earthly father with loving heart and hand supplies all these. Finally there comes a day when affliction lays hold on father, his strength gradually fails, he reluctantly decides he must give up his life. He thinks of his soon to be fatherless and homeless children, and the fast-approaching widowhood of his dear wife. His eyes fill with tears. He cannot refrain from weeping. By his bedside stand his soon to be fatherless and homeless little ones.

Now comes to him heaven's consolation through the church, for he remembers the words of the Father, " Leave thy fatherless children unto me and I will preserve them alive; and let thy widow trust in me." His cheerful, Christ-taught little ones are taken into a good home and kindly cared for, and reared in the nurture of the Lord. Friends seek for them for they are of Christian parentage, a heaven's rich blessing.

Are we alive to our opportunities and obligations as a church, the instrument of God to carry out his will and pur-

pose to these fatherless and helpless needy ones? There is the un-Christian home, made desolate by sin and the debauchery of drunkenness, which is the most fruitful source of child suffering and depravity. Think of the thousands made miserable and homeless by the whisky demon with no one to pity, no home for shelter. These children are not wanted because of their parentage not being of the highest type, or there is not the sparkle nor color in the eye desired, or the hair is not jet black or the disposition not so lovable.

How particular we are! What would become of us if God were as particular about those to be adopted into his family as we are about those we take into our families? God is not so particular, but says "Leave the fatherless children of the lowest and most despised unto me." Here again is the loving Father's care extended to them through the church, shown up in its greatest splendor. May the church extend her means and plans until thousands yearly find protection and care in good Christian homes where they can be clothed, fed, taught and reared in the nurture of the Lord.

Our church was early indoctrinated in this great mission, and it still remains a permanent principle in the church, as was evinced to us in the Orphans' Home work at Mexico, by the fact that for thirteen years there never was a child placed in our home whose parents were both members of the Brethren Church.

The principle of caring for the dependent children is so fixed in our brethren and sisters that the homeless ones are cared for in private homes. I thank God for this, but it is not a tenth part of what we should be doing. We should reach out to the homeless and dependent outside of our Fraternity.

Opportunities are opening all over our land. Let us seize them, broaden our lines, rescue the needy ones, and give them a taste of heaven's sweetness by placing them into Christian homes.

This child-rescuing work is one of the most fruitful

sources of doing mission work that we have in the church and least expense to the church. The child will soon drink in the Christian influences surrounding a Christian home, its impressive nature can be most easily reached in childhood, its daily surroundings make the beginning of religion easy. In its home life the child learns submission, confidence and love toward earthly parents, which makes it easy to teach and impress submission and confidence and love toward its heavenly parent.

Many letters come to us bearing testimony to the hallowed results of the private Christian home training, stating that "Our little boy which we took from the Orphans' Home has given his heart to God;" "Our little girl was among the converts in our late revival," and so the good word comes from the once homeless little ones.

There are now five orphanages that are caring for four hundred children at this time, and all are expecting, we trust, to do more and greater work in rescuing and saving the children for the church and for Christ.

The orphanage at Bulsar, India, is doing a great work in caring for her dependent children and teaching the truths of God's Word, bringing them from Hinduism unto the Christ life and faith.

Our orphanages in America are placing a great number of children into Christian homes. We pray for the awakening along this line of our church work and may many more orphanages be established and more concerted efforts be put forth to promote this noble branch of our church work.

TABULATED STATEMENT

DISTRICT	LOCATED	Organized	VALUED	PURPOSE	INMATES	HOW SUPPORTED
	Germantown	1770		Aged only		Charity of the Church
Southern Indiana.....	Honey Creek	1883	$20,000 00	Aged and Children	15 Aged and 24 Children	Farm 148 acres Endowment and Boarding
Middle Indiana.....	Mexico	1889	$40,000 00	Aged and Children	18 Aged and 96 Children	Farm 33 acres. Endowment
Kansas.....	Darlow	1891	$14,000 00	Aged	12 Aged	Farm 120 acres Endowment and Assessment
Northern Illinois.....	Mt. Morris	1893	$32,000 00	Aged and Children	12 Aged	Endowment and Assessment
Eastern Pennsylvania.	Manheim	1896	$13,814 00	Aged	30 Aged	Free Will, Endowment and Boarding
Second District of Virginia.....	Timberville	1897	$11,000 00	Aged	14 Aged	Endowment Bond
Middle Pennsylvania..	Martinsville	1901	$ 7,000 00	Aged	11 Aged	Apportionment to Church
Southern Ohio.....	Greenville	1902	$38,350 00	Aged and Children	27 Aged and 3 Children	Farm and Assessment of Church
Eastern and Middle Maryland.....	Mapleville	1904	$20,000 00	Aged	12 Aged	Boarding System
Northwestern District Ohio.....	Fostoria	1904	$12,000 00	Aged	19 Aged	Farm, Endowment and Boarding
Northern, Southern & Middle Iowa.....	Marshalltown	1904	$18,000 00	Aged	10 Aged	Farm 80 acres. Assessment
Southern Illinois.....	Girard	1906	$25,000 00	Aged and Children	9 Aged and 2 Children	Farm, Endowment and Contributions
Southern Pennsylvania	Waynesboro	1908	Just being organized			
India.....	Bulsar	1897		Orphanage	275 Children	Industrial Work and General Missionary Committee
Oklahoma.....	Chandler	1902		Child Saving by placing into homes		By Donations and Pledges
			$251,164 00	13 homes for Aged 5 for Children	179 Members 400 Children	

J. Ezra Miller

Part Two

The Gish Fund and the Care of Superannuated Ministers and Missionaries

By J. Ezra Miller

When I was notified that I was to speak on this topic, my mind went back to the morning of July 6, 1907, to the cemetery near Roanoke, Illinois, where James R. Gish lies buried. And yet I should not say that he is buried there for it is merely his worn-out body that rests on the hillside while he, the real James Rufus Gish, lives in our church and in the world; his spirit rests in the beyond. To live is not merely to eat and drink, to sleep and walk and talk, to get and to hold. It is more than any and all of these combined. To live is to be an active vitalizing force in the community, in the church, in the State. To live is to make one's thoughts and words and deeds and talent and wealth talk for righteousness. Viewed from this angle, the world is full of the dead-living; and on the other hand the grave does not yet hold many who are living-dead.

As a boy I had read of his work especially in the Southwest. As a minister, I had read the books that were sent out under the Gish Fund. As a member of the Gish Committee, I have been in touch with the several phases of that work as it appears from time to time. And as a result, I was anxious to see the place where he was laid to rest after his earthly pilgrimage was ended. Passing along the quiet streets of the city of the dead, I came to a granite stone and read: "James R. Gish, died April 30, 1896, Aged 70 yrs. 3 mos. 6 ds. Blessed are they that do his commandments." Beneath it all was an

open book across whose pages I read, "Holy Bible." Standing in the hot July sun, I was made to think.

The open Book! How fitting that it should be on the monument. He believed in an open Bible; from it he had preached for many years; by it he had lived and with his faith in it unshaken he had died. Why then should it not be with him to mark not only his grave but also to tell the story of his life? And that old familiar scripture, "Blessed are they that do his commandments," could with all propriety be placed on his monument because he had always preached it and had made the doing of the commandments of the Saviour the rule of his life. He believed that the commandments were given for a purpose, that they are to be observed and that in keeping them there is a great blessing both now and in the hereafter.

Rufus and Barbara Gish left Roanoke County, Virginia, in 1848, and in company with others, came by private conveyance to the then Far West, Illinois. They were raised on the farm so it was but natural that they should choose the farm as their home, especially with the rich prairies of Illinois to select from. In 1852, they united with the Brethren Church and became active workers for the Master. In those days people did not come to the church at an age so early in life as now.

Bro. Gish had only a limited education. Education is a power for good if rightly used—for evil if wrongly used. He is a striking example of what God can do with a man of limited education if only he is willing to be used. May we have more men with greater preparation, with more education, but over and above it all, may we have more men who will take their education, whether little or much, and use it for God's work as did Bro. Gish. He left his library as a perpetual legacy to the ministers of the Panther Creek church, Illinois. This was his home congregation. Here he was baptized, here he was called to the ministry and here his heart longed to be when he saw the end approaching. His was not

an extensive library. There were probably about two hundred volumes in it. As I looked over them, I was made to think of that old and familiar saying, "Beware of the man of few books." For it is not so much the size of a library that counts, as the volumes that enter into its making and the use that is made of them. Too many of us have books to fill shelves, books to show; too few of us know what is in the books and know how to use them. Among his books, I was especially interested in a notebook in which he had jotted down points relating to the discussion of church doctrines. He, you will remember, was especially versed in our doctrines and knew how to defend them. He was above all a student of the Book, and therein lay his strength.

Bro. Gish had the patience to work at a task even if results were slow in coming. This seems to have been the characteristic of the man. In my office at Mount Morris College, there is a cane that is the workmanship of his own hands. It, perhaps, will illustrate his care as well as his skill in doing things. This cane was carved by his own hand. On it are thirty-one different figures, mostly animals. They are all in relief. Near the top I read these words, "This staff carved by James Rufus Gish of Roanoke County, Virginia, in the Year of Our Lord, 1847." Near the bottom of the staff he has inscribed, "Oct., the 6th, 1847." And this staff I am informed was made in spare moments, while resting from farm duties, a little now and a little then. He must have had his special men, favorites whom he greatly admired, for halfway down the staff I find a soldier in uniform mounted on a prancing steed and beneath these words, "Gen. Taylor." The man who will have the patience to labor with such pains and patience to produce a piece of workmanship as artistic as that staff will also have the patience to engage in other work and labor, waiting for results should they not show on the spot.

Bro. Gish was a successful business man. He had the faculty of knowing whether a proposition was good or not. He

had sufficient confidence in others to trust business matters to them and take them into partnership. He had that sterling honesty that impressed others with the idea that they must deal fair and give a square deal at all times. He was especially interested in locating ministers of limited means in new localities where land was cheap. He would select a community where a minister was needed, purchase a farm and then sell it to the minister on terms that would enable him to pay for it as he could. In this way the minister secured a home, the community a good resident and the church a minister. Thus churches were built up and much good was accomplished. This was a practical, effective way of doing mission work. If those who have means, who are ever purchasing land in new countries, would follow this method our mission work might be materially advanced at small expense to the church, with little outlay to the men of means and with great blessing to all.

But he was more than a business man. Amid his business, he found much time to preach the Gospel. In 1854 he and Sister Gish drove to Virginia, the trip one way covering a period of six weeks. Every night they camped out. He preached much. After the Civil War he made a tour south, going as far as New Orleans, his mission being to prospect with a view of opening mission points. For, as he saw it, life was nothing if not missionary, and the church was not doing her duty merely to hold the territory she already had in her possession. On another occasion, he and his wife mounted steeds and visited practically every church in Tennessee. They went horseback, mule back, and often they walked. He always went at his own expense. He lived and worked in a day when our mission work was not so well organized. We err, however, if we think that mission work was not done in those days.

For many years he labored in Arkansas. In all his work, his wife was an able assistant. He looked after the preaching and she led in the singing. In house to house visitation,

she was ever helpful, and side by side they toiled for many years. He had a way of going at things direct. I remember once while he was attending a Bible Institute at our college, the bell rang for dismissing classes while the class he was in was in the midst of a warm discussion. He felt that it would be profitable to continue the discussion, but the room was needed for another class. It took him only a few moments to make up his mind as to what should be done and that was this: He would give five hundred dollars toward a new building so that when ministers wanted to remain and discuss a question they might have a room from which they would not be driven by the ringing of a bell, simply because the lack of room made it necessary for another class to enter at once.

To every labor there comes an end. And the end was approaching to the labors of Bro. Gish. When it comes, whether soon or late matters little. Where it finds us, whether east or west, north or south, at home or abroad, matters little. How much wealth we have makes little difference. The grave knows no millionaires. Death stretches us all out on a common level. In the beyond, neither wealth nor poverty will of themselves put us on one side or the other of the impassible gulf that has been eternally fixed. But how we have lived, how we have spent our talent, how death finds us, what disposition we make of our wealth, these are matters that do concern us vitally.

We have seen what Bro. Gish did while he lived. Let us now see what he thought of as he saw the end approaching. His wealth was estimated at about fifty thousand dollars. Knowing that he must soon go, he arranged for his funeral. On February 12, 1896, Bro. J. H. Moore, while at work in the *Messenger* office received a card stating that Bro. Gish wished him to preach his funeral and that he should hold himself in readiness. On February 17, he made a will and turned all his property over to his beloved wife without any instructions as to what she should do with it. She had been his life com-

panion, his co-laborer in every work, his assistant on all occasions. To her, as much as to himself, belonged the credit for whatever success he may have attained. Naturally, as there were no children, he thought of her as the one to whom to give his property. He died on April 30, at Stuttgart, Arkansas. He was brought back to Illinois for burial.

The funeral over, Sister Gish found herself in charge of an immense business. To manage the estate was no small task. Especially was that true of one of her age. What to do and how to do was a serious problem. To be made the sole steward of that wealth was a tremendous responsibility, considering that she felt herself responsible to make the very best use of it. She felt the need of an adviser, of one who would manage her business for her, and selected Bro. Philip A. Moore as the man. But he plead his age as a very good reason why he should not assume such a great responsibility. He talked the matter over with his nephew, Eld. J. H. Moore, and between them they agreed that Bro. Thomas Keiser, a minister-farmer living near Roanoke, would be the best man for the place. They conferred with Aunt Barbara and she approved of the suggestion. In due time, Bro. Keiser was appointed to manage the estate for her.

To hold in her own name so great an amount of wealth weighed heavily on Sister Gish. To possess wealth was nothing; but to make the right use of it was everything. She did not need it all, and her great concern was to make what she did not need, a blessing to others. This she made known to Philip A. Moore. He told it to J. H. Moore and that set the latter to think. Some men are so constituted that when they think results are sure to follow. It was so in this case.

In the winter of 1896-7, Bro. Thomas Keiser came to Mt. Morris College to visit his son. He told Editor Moore about Sister Gish's concern about her property. She had been unable to come to any definite conclusion. Bro. Moore outlined a policy by which the money could be used to furnish

books for our ministers, outlining in the main the plan of what is now known as the Gish Fund. The idea struck Bro. Keiser favorably and he carried it to Aunt Barbara when he returned to his home. She was so favorably impressed with the idea that Bro. Moore was invited to Roanoke to talk matters over. After hearing all fully and discussing the several phases of the plan at some length, she said she would think it over until the Annual Meeting at Frederick, Maryland. At that meeting she talked the matter over with the General Missionary Committee, but wanted still further time to decide definitely on her plans.

At this point matters hung for the time being. A little item of church news written by Bro. Chas. B. Smith of Red Cloud, Nebraska, appearing in the *Gospel Messenger* of December 18, 1897, page 811, put things on the way again. And yet Bro. Smith had not the least idea that he was doing anything of importance. The clause in his news item that I refer to said that "Aunt Barbara Gish" had been there and had gone to Burr Oak, Kansas. Bro. Moore immediately wrote to Bro. Daniel Vaniman of McPherson, Kansas, who was then in the employ of the General Mission Board, to go and see Aunt Barbara and perhaps she would be ready to consummate the work. Bro. Vaniman went and found that he had come at an opportune moment. Bro. Keiser was wired to come at once with all of Sister Gish's papers. He came and at Burr Oak, Kansas, December 13, 1897, Sister Gish signed the papers turning over to the General Missionary and Tract Committee the bulk of her property, and the Gish Fund was made a reality.

Such, in brief, is the story of how the church became the possessor of this fund, and these are the brethren and sister who were actors in the affair. I have told it partly that all might know how it was done, and partly to inspire others, so that they too, may be able to make the best use of the means that come into their hands. For we are only stewards,

and be assured we must give an account of our stewardship. When Sister Gish made this liberal donation, she secured for herself an annuity of one thousand dollars a year, certainly not a large amount considering what she has given.

I come now to the use that is made of this fund. You will understand that only the income can be used. This, though furnishing a smaller amount annually, insures a permanency that could not be had otherwise, and is certainly the better way, despite the cry of some that the church should not carry endowments.

The General Missionary and Tract Committee put out the first book in 1899. This was Bro. Quinter's *Trine Immersion.* One thousand copies were put out into circulation that year. The same year a committee, with J. H. Moore as foreman, was appointed to draw up a set of rules for regulating the selection and distribution of books. The following report was submitted and adopted:

GISH PUBLISHING FUND.

Section 1. Name.—The name of this fund shall be the Gish Publishing Fund.

Section 2. Fund.—This fund shall consist of the estate of James R. and Barbara Gish, estimated value, $50,000; with any other funds that may hereafter be added to it.

Section 3. Purpose.—The purpose of this fund shall be to supply the ministers of the German Baptist Brethren Church with such books and other printed matter as may be helpful to them in advancing and maintaining the Truth.

Section 4. Supervision.—The General Missionary and Tract Committee shall appoint a committee of three, so arranged in term of office that the time of one member expires each year, whose duty it shall be

(a) To examine and pass upon publications issued and distributed by this fund.

(b) To arrange with the Publication Department for publication and distribution of publications selected.

Section 5. Surplus.—Any surplus on hand at the end of the fiscal year of the General Missionary and Tract Committee shall, after proper allowance has been made for selected books not yet

published, be turned over to the fund for superannuated and disabled ministers and missionaries: but should it not be needed in said fund, then it shall be given to the World-wide Mission Fund.

Section 6. Terms.—The publications shall be distributed free or at greatly reduced rates, at no time the price asked being more than the cost of publication, including the expense for delivery.

Section 7. Report.—The General Missionary and Tract Committee shall cause to be published an annual report of the fund, including the list of books published and the number of copies distributed each year.

A committee was appointed consisting of the following: J. H. Moore, L. T. Holsinger, and A. H. Puterbaugh. There have been six different members of the committee up to the present date. Their names and periods of service have been: J. H. Moore 1899-1905; A. H. Puterbaugh 1899-1903; L. T. Holsinger 1899-1906; J. E. Miller 1904- ; J. W. Wayland 1906- ; Grant Mahan 1907- . Usually the committee meets once a year, but they are regulated some by convenience in getting together, actuated by the thought that it is not well to spend too much money in traveling. Only the necessary traveling expenses and postage used in furthering the interests of the Gish Fund are paid.

From a report kindly furnished by the Secretary of the General Mission Board I learn that thirty books have been published or handled. Beginning with one book in 1899, and it having a circulation of one thousand, the past year has seen twenty-six books handled and more than six thousand volumes placed into the hands of our ministry. The following table is complete.

DISTRIBUTION OF GISH BOOKS

	1899	1900	1901	1902	1903	1904	1905	1906	1907	1908	Total
Sunday School Commentary	....	1,309	....	1,449	1,575	1,504	1,469	1,523	108	....	8,937
Alone With God	....	....	....	....	....	833	165	107	294	243	1,642
Bible Dictionary	....	....	393	409	14	184	....	80	141	148	1,369
Book of Books	....	....	....	....	....	1,193	193	99	132	168	1,785
Manners and Customs	....	....	....	....	....	....	801	177	192	316	1,486
Bulwark of Faith	....	....	....	....	338	200	34	84	47	....	703
Brethren Defended	....	....	....	158	149	115	88	98	143	99	850
Eternal Verities	....	....	....	....	1,565	380	....	64	78	33	2,120
Life of John Kline	....	....	580	175	157	58	48	24	73	26	1,141
Lord's Supper	....	....	....	....	478	803	1,078	88	183	154	2,764
Modern Secret Societies	....	....	....	....	426	979	157	88	122	156	1,928
Square Talk	....	1,600	....	175	186	150	98	94	143	39	2,485
Seven Churches	....	....	....	69	348	169	82	32	....	62	762
Bound Tracts	....	....	1,538	....	243	166	128	84	178	144	2,481
Trine Immersion	1,000	....	468	....	171	88	97	77	103	72	2,076
Topical Bible	....	....	....	....	385	114	21	25	41	50	636
Cruden's Concordance	....	....	....	....	....	....	700	160	145	209	1,214
Bible Atlas	....	....	....	....	....	....	....	443	192	218	852
Divinity of Christ	....	1,500	....	116	51	....	....	....	....	....	1,667
Resurrection of Christ	....	1,333	....	541	459	....	....	....	....	....	2,333
Topical Text Book	....	....	....	....	....	....	....	....	918	251	1,169
Young Preacher	....	....	....	....	....	....	....	....	811	332	1,143
History of the Brethren	....	....	....	....	....	....	....	....	490	223	713
Life of Christ	....	....	....	....	....	....	....	....	898	638	1,536
Sick, Dying and the Dead	....	....	....	....	....	....	....	....	312	404	716
Twelve Apostles	....	....	....	....	....	....	....	....	700	388	1,088
Master Bible	....	....	....	....	....	....	....	....	....	713	713
Tr. Training with Master Teacher	....	....	....	....	....	....	....	....	....	633	633
Problems of Pulpit and Platform	....	....	....	....	....	....	....	....	....	419	419
Universalism	....	....	....	....	....	....	....	....	....	605	605
	1,000	7,075	1,646	3,092	6,545	6,036	5,159	3,346	6,424	6,743	47,966

The expenses of the work fall under three general heads. The following is a full record.

Year	Books	Super. Min.	Com. Expense
1899	400 00		
1900	1544 83	500 00	9 40
1901	3407 34		50 55
1902	1987 11	1241 27	18 95
1903	4145 19	981 49	14 00
1904	2572 32	827 55	8 95
1905	2354 63	512 80	3 42
1906	1702 39	772 91	45 43
1907	2667 72	530 33	49 55
1908	3459 75	681 91	
Totals	24241 28	6048 26	198 25

Our ministers are aided both with books and in support. Nine ministers have been assisted financially, five of whom have passed to the beyond. The following is a copy of the rules governing this work:

Ministerial and Missionary Relief Fund.

This fund shall be used for the support of aged and infirm missionaries and ministers in good standing in the German Baptist Brethren Church, who may be left without other means of support. It shall be under the management of the General Missionary and Tract Committee.

The fund shall be composed of 20 per cent of the Gish Fund, 20 per cent of the earnings of the Brethren Publishing House annually set apart for mission work, cash donations, income from endowments either by direct bequest, gift or on the Annuity Plan and by money received from those who enjoy a full support from the Fund.

No one shall receive aid from said fund who is able to support himself, or who has sufficient income to keep him in a comfortable home and afford him the necessaries of life, or who has sons or daughters who are able and willing to give the aid sought.

No one shall receive full support from the fund unless all money, or property that he may have be turned over to the Committee to be invested and the interest used for the aid of beneficiaries of the Fund. If the beneficiary is in possession of a home he shall deed it to the Committee for endowment, retaining use of

same for himself and widow, if he leave one, during their lifetime.

In order to receive aid from the fund application must be made to the congregation in which the one desiring aid has his membership. The applicant must have served the church faithfully as a missionary or minister and must be in good standing in the church when the application is made.

It shall be the duty of the congregation to carefully investigate the needs of the applicant, his means of support and property owned by him and if the applicant comes within and complies with the rules governing the fund, a formal application may be made, signed by the elder in charge of the church and by at least one minister or deacon. This shall be made on printed blanks to be furnished by the Secretary of the Committee. No application for aid will be considered unless made on blanks supplied for that purpose.

Upon the death of the beneficiary the aid shall cease unless he leave a widow who shall receive such aid from the fund as the church in which she lives may consider her entitled to. Widows of missionaries and ministers may receive aid from the fund under the rules provided for their husbands.

The Committee shall not incur any indebtedness on account of the fund and may only grant aid when there is money on hand to pay the required amount.

So much for what has been done. What of the future? There has been no addition to this fund except the contribution that comes each year from the Publishing House. Yesterday a good brother told me that he had remembered the Gish Fund in his will. God bless him for it. May others do likewise. And yet there is still a better way. Turn over the money to the Mission Board, receive your annuity for it as long as you live, and when you are called home, there will be no question about a broken will. Yes, we need more money to carry on this work. This year we have overdrawn to the amount of five hundred dollars. Will you not be the one to increase the fund so well begun by Sister Gish?

But I must not detain you longer. Many of you cannot hear me. And even if you could, I would not be able to say anything that would inspire you half as much as what I can

show you. I see here on the platform Aunt Barbara Gish and if she will be so kind as to come forward, I will allow her and what she has so nobly done to be the close of my address.

Chapter Fifteen

Our Pioneer Preachers

J. H. Moore

Chapter Fifteen

Our Pioneer Preachers

By J. H. Moore

I am to talk to you about the pioneer preachers of the Church of the Brethren. I cannot name all of our worthy pioneer ministers, for there were a number of them, and the noble deeds and the sacrifices they made are worthy of honorable mention on the pages of history. I am glad, however, that I am permitted to tell you of a few of them.

In a sense John the Baptist was a pioneer preacher. He went before and prepared the people for the preaching and work of Christ and the apostles. He was a strong man. It is said that among those born of woman, there has not risen a greater than John the Baptist.

It requires a strong man to go out on the frontier and command the attention and respect of people who have been trained to do their own hard thinking, especially so when the purpose is a moral or religious reformation.

We have had our pioneers in the interest of civilization, education and religion, but my subject, on this occasion, is the men who, as advance workers, have figured in the interest of the religious reform, represented by the Church of the Brethren,—the men among us who have gone before and opened up the way for others to follow.

A talk of this kind should contain something about Alexander Mack, the first minister and elder in the Church of the Brethren. He was not a pioneer preacher in the sense we employ the term in this country, but as a strong man, a fine, forcible thinker, a man of conviction, he led out, and made

it possible for others to labor for the return to the New Testament order of worship.

Alexander Mack was a German; he was born in Germany in 1678, and by pious parents educated in the Presbyterian faith. His parents appear to have been in easy financial circumstances, and left to their son considerable property. He also seems to have received a good education.

At the age of twenty-one he married, and soon afterwards settled at Schwarzenau. Not satisfied with the religion that came to him from his parents, he began a careful study of the Bible for himself and soon discovered that the churches known to him failed to observe a number of the plain commands set forth in the New Testament. He studied history and made an effort to find a body of people that obeyed that form of doctrine delivered unto the saints.

For a time he identified himself with the Separatists, and later became a Pietist, and in the meantime did considerable preaching, visiting many of the cities and villages in his part of Germany. Thus he continued for several years, studying, preaching, and praying for more light. He was thus paving the way for his reformatory movement, in a manner that he did not at first fully comprehend.

Finally, with seven others, including his wife, it was agreed to begin to worship God, as they understood the New Testament, with the full purpose of accepting more light as it came to them. So, early one morning, the eight Bible students went quietly to the river Eder, near by, and were baptized. One of the brethren, who had been selected by lot, baptized Mack, and he baptized the rest. Then they organized, selected Mack for their minister, and thus the apostolic order of worship was restored.

Mack was then twenty-nine years old. He appears to have been a speaker of considerable ability, a clear, logical thinker and a man who understood his Bible, as well as the people among whom he labored. To him the way was open for a

great and grand religious work. He knew that he had taken his stand on the Gospel platform, and he could clearly see the light of heaven and revelation shining upon the well-defined path before him.

With this strong, religious conviction, he threw his whole soul into the work for which God had chosen him. The people heard him gladly, and flocked to his standard by the score. Churches were organized and other godly men were called to the ministry. Mack not only preached but he wrote books and took an active part in the printing of a German Bible, for which enterprise he is thought to have furnished considerable money.

But his work was of too high a type, and his influence as a preacher, writer and reformer too great, to escape the attention of those in authority at the instigation of the state heirarchy. Persecution arose. Many of his members, including some of his earnest ministers, were cast into prison. Mack and his strong band of devout followers were compelled to leave the village and vicinity of Schwarzenau, and seek safety in Holland.

Others heard of America, the then new and unsubdued country beyond the great Atlantic. In 1719 Peter Becker, another noble Christian man, worthy of special mention, accompanied by a large body of members, emigrated to America, and settled at Germantown, Pa. His company consisted of twenty families, aggregating about one hundred souls. This was our first effort at mission work by emigration, and Peter Becker was the leader. Ten years later, in 1729, he was followed in a chartered ship by Alexander Mack, and a still larger body of members.

For ten years Peter Becker had looked after the interest of the transplanted church in America. To him it was a new experience. Generally speaking, he was not especially gifted as a minister and leader, but he was a devout man, an inspiring leader of song, and able in prayer. He was a safe shepherd, and while not aggressive, he did what he could to hold the

little body of believers together. For the coming generations, he laid the foundation of the Church of the Brethren in America, and, probably, for the time builded better than he and others thought.

When Mack came here he at once took the general oversight of the members at Germantown and the outlying sections, and, to some extent, brought order out of confusion, and placed the church in America on a better footing. Wherever he went he inspired confidence and added stability to the work.

Still he could not give the time and attention to the propagation of his views and to the care of the churches, as he would have liked to do. In Germany he was a man of wealth, but persecution, the paying of fines for imprisoned members, and the expense of reaching the New World, had consumed his splendid estate, and he reached Germantown a poor man in this world's goods, but rich in faith and grace. After six years of arduous labors, and at the age of only fifty-six years, he fell asleep in Jesus and was laid to rest. This happened one hundred and seventy-three years ago.

I cannot pause here to tell you more of Alexander Mack. Suffice it to say that he was a devout man, a keen, clear-headed thinker, a logical reasoner, an impressive, able and earnest preacher, a self-sacrificing shepherd, a safe leader, and a man who was honest with his Bible and honest with his God.

Time fails me to tell you much about Peter Becker, the man to head our first missionary movement in colonization. He was noted as a sweet singer, the composer of a number of hymns, and a self-sacrificing shepherd. While he could not arouse his hearers with inspiring sermons, he knew how to comfort and edify them with his songs, and how to console them in his earnest pleadings with God at the golden gate of prayer.

I cannot take the time to tell you of Alexander Mack, Jr., the prudent elder of the Germantown church, who lived until

1803, nor of Eld. Christopher Sower, the able preacher, publisher and editor. I am not to tell you of such able and devout preachers as John Umstad, John Kline, D. P. Sayler, B. F. Moomaw, James Quinter, Peter Nead, John Meztger and James R. Gish, all of whom had more or less experience in pioneer work. I might stand here and talk for hours about the labors, ventures, trials and achievements of these godly men.

I am not even to tell you of the labors of such pioneer preachers as John Garber and Jacob Miller, who spied out the fertile valleys of Virginia about the time of the Revolutionary War, and opened up the way for the establishing of some of the largest, the most loyal and the best equipped churches in the Brotherhood.

I am not to tell you how Alexander Mack ordained Daniel Leatherman, who in turn ordained David Martin, who, in a very early day, left Pennsylvania and located in South Carolina. This Bro. Martin ordained Joseph Rowland, who became a pioneer preacher of note, and in his rounds ordained Isham Gibson in Kentucky, when he was about twenty-three years old.

Bro. Rowland then moved into Illinois and settled in Morgan County. He was soon followed by the young elder he had ordained in Kentucky. That was the beginning of the strong churches that grew up in Morgan, Sangamon, Macoupin and Bond counties. All of this was the work of pioneer preachers, men of nerve and brain, whose histories have never been written.

I must leave practically untouched the labors and achievements of these God-fearing men, who braved the hardships and privations of pioneer life, that they might open up a new country for civilization and education, and lay the foundation for churches that would bear aloft the banner of King Emmanuel.

I now proceed to tell you of a typical pioneer preacher, who did much in opening up the West to our people, and left behind him an influence that is still molding sentiment. I refer

to Elder George Wolfe, of Adams County, Illinois, who passed to his reward in 1865, at the age of eighty-five years. I wish to help you to take a good look at this marvelous man, for he was a giant physically, intellectually and spiritually. He stood over six feet high, weighed about two hundred and seventy-five pounds, had large, strong limbs, broad shoulders, a deep chest, and carried a head unusual for its size and striking appearance.

Wherever he went, he impressed the people as one of a higher type than the common run of even intellectual men,—one entitled to more than ordinary attention and respect. Senator Richardson, of Quincy, Ill., who was personally acquainted with him, and knew him for years, said that he regarded Eld. Wolfe as the profoundest thinker the State ever produced.

Though a man of little schooling, in our way of estimating scholarship, he could talk on the most difficult mental problems with the ease and grace of an accomplished scholar. He knew his Bible as few men understood the Book, was a close and an extensive reader, as well as a profound reasoner and a born logician.

As an orator, in the pulpit or on the platform, he is said to have had but few, if any, equals in all this western country. He kept himself well informed in the news of the day, and few men were better read in political economy than Eld. Wolfe. In conversation he was perfectly at home in history, politics, moral science and religion, but always preferred to discourse on religous or moral questions.

Eld. Wolfe was born in 1780, in Lancaster County, Pennsylvania. This was before the close of the Revolutionary War. His father before him was an elder in the Church of the Brethren, and was born about 1750. He was doubtless acquainted with Alexander Mack, Jr., and knew much of Christopher Sower and his publishing interests at Germantown.

In 1787, when his son George was seven years old, Eld. Wolfe moved west of the Alleghany Mountains, and settled in

Fayette County, Pennsylvania, about ten miles west of Uniontown. Here he labored for thirteen years, and is said to have established the Uniontown church.

In 1800 he and his two sons, Jacob and George, respectively twenty-three and twenty years old, built a large flatboat on the Monongahela River, loaded all their substance thereon, floated down to the Ohio River, and continued their journey down the Ohio until Green River, Kentucky, was reached. They seem to have passed up this river and settled in Mühlenberg County, where there were other members at the time they arrived.

In this part of Kentucky, Eld. Wolfe aided in building up several large congregations. He also visited and preached for the members in the southeastern part of Missouri and Southern Illinois, for at this early date there were members in this section of the untamed West.

Three years after settling in Kentucky with his father, young George Wolfe, then twenty-three years old, was married, and five years later, accompanied by his brother Jacob, moved into Illinois, then a sparsely-settled territory, and located forty miles north of Cairo, in what is now known as Union County.

Four years later, 1812, Bro. George Wolfe and a number of others were baptized. He was called to the ministry a few months later and ordained to the eldership the next year. Our pioneer preachers in those days were not slow about ordaining young ministers to the eldership. When ordained to the eldership, Bro. Wolfe was thirty-two years old and seems to have entered upon the work of the ministry with rare zeal and skill.

The country was then wild. There were no railroads, and all the traveling had to be done by stage, boat or on horseback. Bro. Wolfe did the most of his traveling on horseback, riding hundreds of miles on a trip. He often visited the churches in Southwestern Missouri, and in 1818 ordained James Hendricks, the first elder ever ordained west of the Mississippi River. He

frequently visited the churches in Kentucky, and also preached in Kaskaskia, which was at that time the capital of the Territory of Illinois.

It was here, in this capital city, that he held a debate with a learned Catholic priest, and the discussion lasted several days. The governor of the territory listened to the debate from start to finish, and afterwards said that, for an uneducated man, Bro. Wolfe was the profoundest reasoner he ever heard.

In 1818 Illinois became a State with her own constitution. In the framing of this constitution, an attempt was made to insert a clause endorsing slavery. Eld. Wolfe, then in the strength of his manhood, as a preacher widely known and everywhere respected, took his stand against this clause, and a writer in one of the Quincy papers, Nov. 21, 1865, says, that Eld. Wolfe did more to prevent Illinois becoming a slave State than any other man in the State.

While there were few men better read in the political history of the country, he refused to be known as a politician. He went to the polls and quietly voted his sentiment, always carrying about him the dignity of a devout preacher of the Gospel.

But when there was a great moral question before the people, like the attempt to insert the slavery clause in the constitution, and make of Illinois a slave State, he threw his powerful influence and ability on the side of right and helped to make Illinois the home of the free. And for this noble act, just at a time when his aid was needed, he deserves to be classed with Lincoln and others, who labored for the abolition of slavery.

In the early part of his ministry, Eld. Wolfe had another experience that identifies the man, as a pioneer in the history of the State. With a Baptist minister he engaged in a union meeting in Jonesboro, Illinois. They took their turns in preaching, and people came far and near to hear the sermons. When the meeting closed, the two men stood on the platform, in the presence of a large concourse of people, and shook hands. The

scene made such a profound impression that an engraver was employed to make for Union County a seal, showing the two men, standing with clasped hands, and now every time the county seal is affixed to a legal document, Eld. Wolfe is shown as he was seen on the platform, at the close of the union meeting in Jonesboro. I happen to have in my possession a few impressions made by this seal.

In 1831, at the age of fifty-one, having been preaching nineteen years, Eld. Wolfe removed to Adams County, Illinois, and located on a large farm in a beautiful section of the county, eighteen miles southeast of Quincy. He soon gathered about him a large body of members and fed them from week to week on the Bread of Life that cometh down from above. It was a treat to hear him expound the Scriptures, and fine thinkers would come for many miles to listen to his profound reasoning and artless eloquence.

A minister who knew him in those days, and often heard him preach, says: "His manner of speech, like his presence, was commanding, yet as gentle as a child. His language was simple, easily understood by even a child, and yet a philosopher would listen to it spellbound. I have heard him preach two hours, but never knew any one to leave the congregation because he was not interested. In some respects he was the grandest preacher I ever heard. I never saw a man who sat under his artless eloquence but what rose up with the feeling, 'I will be a better man.' He was the most highly reverenced man I ever saw."

He traveled much and preached in Iowa and Indiana, as well as in his own State. Clad in a large, waterproof overcoat, with a cape hanging nearly to his waist, and wearing a large, broad-brimmed hat, his saddle bags containing his Bible and a few clothes, he would mount his horse and ride for days, from one part of the State to another, telling the simple story of the cross as few men have been able to tell it.

He often visited Macoupin County, Illinois, where Eld.

Isham Gibson then resided, and had charge of a large congregation. He always made the trip on horseback, crossing the Illinois River at Naples. In 1858, the ferryman of Naples, in speaking of Eld. Wolfe, said: "I have ferried that man over this river nearly every year for twenty-five years."

He preached in Morgan, Sangamon, Fulton and Pike counties. He also made a few trips into Northern Illinois, and was present when the Annual Meeting was held at Waddams Grove in 1856. He was the first minister of the Church of the Brethren to visit and preach for the members who first settled in Fulton County. Then, in turn, the elders of Fulton County were the first to visit the few members in Woodford County, baptize James R. Gish and wife, organize the church, install Bro. Gish into the ministry, and thus make possible what is now known as the Gish Fund.

I am telling you these things to show what an earnest missionary worker we had in this pioneer preacher of the West. He probably did more traveling and preaching on the frontier than any other preacher of his generation in the Church of the Brethren, and it was all done at his own expense.

He was an able defender of the faith, and frequently measured swords with those who differed from him, and challenged him for a discussion. He never sought a public discussion, but could not let a challenge go by unnoticed. He believed in the doctrines of the church, understood them thoroughly, and in his discourses could treat doctrinal subjects in a most masterly and convincing manner.

Settling in the Far West in an early day, while Indiana, Illinois, Missouri and Iowa were yet territories, he and his Brethren became separated from the churches in the East for over fifty years. In the meantime, some differences naturally grew up betwen them. Wolfe and those who stood with him in the West, viz., the churches in Southeastern Missouri, Union, Adams, Hancock, Macoupin, Morgan and Bond counties, practiced the single mode of feet-washing, had no intermission

between the Lord's supper and the communion service, and accorded the sisters the same privilege enjoyed by the brethren in the breaking of the bread and the passing of the cup.

When the *Gospel Visitor* started in 1851, Wolfe and the Editor, Eld. Henry Kurtz, exchanged views on these points, and that gave rise to a controversy on the mode of the religious rite of feet-washing, which finally resulted in all the churches in the Brotherhood changing from the double to the single mode, as we now call our present method. As for the intermission between the supper and the communion, and the sisters enjoying the same privilege as do the brethren, in the breaking of the bread and the passing of the cup, we are still discussing these questions. It will be interesting for you to know that Eld. Wolfe always maintained that these were the original practices of the church, and as such were brought by his father, and others, from the East into the wilds of the West. It will thus be seen that we have not yet gotten away from the influences that this remarkable man wielded among the churches while he was living.

Eld. Wolfe was not only a pioneer preacher, but he was a pioneer citizen. He helped to open up the great West, helped to lay the foundation of the State of Illinois, and then he helped to build up churches at a time when there were but a few able ministers in the country. He was happily equipped for nearly every department on the frontier life, and nobly did his part in making the world better than he found it when he cast his lot in the Far West.

His talent was recognized by his countrymen on every hand, wherever he was known. He was urged to permit his name to go before a State Convention as a nominee for governor, but he declined all political honors, telling his friends that he was a preacher of the Gospel, and not a politician. He had his political convictions, and defended them when necessary, but he never turned aside from his Father's business in order to accept the honors of the world.

He lived the noble Christian life, moved among his people as a father, at all times commanding their respect and even their reverence, and died the death of the righteous. He was one of the noblest of men, and, had he been favored with a thorough education in his early life, he might have gone down in history as one of the most profound thinkers of his day and generation.

Few preachers ever impressed people as Eld. Wolfe impressed them. It is said that no man ever swore in his presence. Eld. Samuel Lahman, of Northern Illinois, who once spent nearly one week in Bro. Wolfe's congregation, one time said, he never before saw a man who could better manifest the spirit of Christ in his general deportment than did Eld. Geo. Wolfe.

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